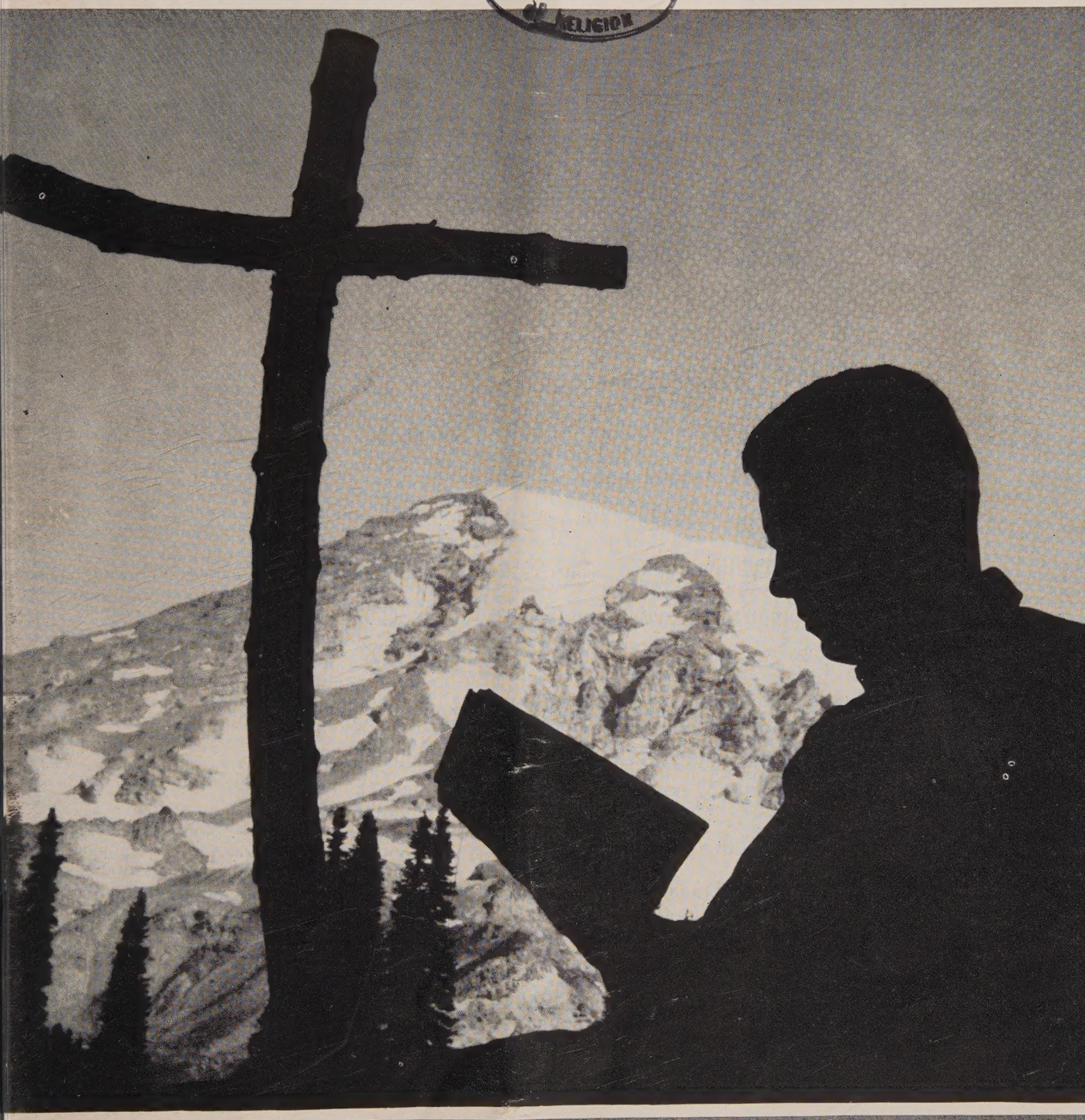
NATIONAL COUNCIL

OUTLOOK

JUNE 1959

HOLBROOK LIBRARY
PACIFIC SCHOOL
of RELIGION



The heights of the mountains are His also:

Psalms 95:4

Vol. IX, No. 6, June, 1959

National Council **OUTLOOK**

Journal of Interdenominational Cooperation

The Cover: In Rainier National Park in the State of Washington, silhouetted against sky and mountains, we see the cross and the minister reading from the Bible. He is Robert S. Clark, 23 years old, a student at Union Theological Seminary in New York, one of a group taking part in the national parks ministry, sponsored by the National Council of Churches at 26 national parks and monuments. An account of the ministry will be found on page 3.

The photograph is from United Press International.

FLETCHER COATES, *Acting Editor* AENID A. SANBORN, *Associate Editor*
Staff: WENDELL KELLOGG GERALDINE SARTAIN ELSA KRUUSE
WILLIAM K. WILSON, *Editorial Advisor*

Published monthly, except July and August, by the National Council of the Churches of Christ in the United States of America. Publication office, 297 Fourth Ave., New York 10, N. Y. Editorial and executive offices, 297 Fourth Ave., New York 10. Reentered as second-class matter January 26, 1951, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized July 3, 1918

© National Council Outlook, 1959

Subscription $3.00

In This Issue . . .

Page

Our Mission in the National Parks—*Geraldine Sartain* 3

Toward a Theology for Evangelism—*Ralph M. Holdeman* 6

Needed: Common Goals Among Indian Workers 8

Cuba—Which Way Now?—*Nelson Chappel* 10

How Well Are We Building for Christian Education 12

Appointment in Asmara—*Floyd Shacklock* 14

Christian Teaching Missions—*Wendell Kellogg* and *Milton Heitzman* 15

Ten Vacation Commandments—*Edwin T. Dahlberg* 16

Religious Drama—A Growing Dimension of the Churches 20

Vacation Church Schools and Camps for 8,000,000 Children 22

The Life and Mission of the Church—*'Bola Ige* 23

Jamaican Women Move Toward Full Citizenship Role 24

Church Young People Enroll in 1959 Work Camps 25

Editorial Contributors: Mr. Dulles, the Churches and Peace, *Kenneth L. Maxwell;* Christian Youth Look Ahead, *Andrew J. Young.*

THE 32 CONSTITUENT COMMUNIONS OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Armenian Church of North America, Diocese
Augustans Evangelical Lutheran Church
Christian Churches, International Convention (Disciples of Christ)
Christian Methodist Episcopal Church
Church of the Brethren
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends
Greek Archdiocese of North and South America
Hungarian Reformed Church in America
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Philadelphia Yearly Meeting of the Religious Society of Friends
Polish National Catholic Church of America
Presbyterian Church in the U.S.
Protestant Episcopal Church
Reformed Church in America
Romanian Orthodox Episcopate of America
Russian Orthodox Greek Catholic Church of America
Serbian Eastern Orthodox Church
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church
Ukrainian Orthodox Church of America
United Church of Christ
Evangelical and Reformed Church
General Council of Congregational Christian Churches
United Lutheran Church in America
United Presbyterian Church in the U.S.A.

OUR MISSION IN THE NATIONAL PARKS

By GERALDINE SARTAIN

"These young college students who work in the national parks see us every day in all situations, not just once a week when we conduct services. Our understanding and application of Christianity is what becomes vital to them and to us." A Ministry Staff Member

SOME 15 million vacationers in America's beauty spots will be able to worship this summer in natural cathedrals under the open sky.

The 140 young men and women ministering to those who seek these services on the shores of mountain lakes or in secluded woodland glens are college and theological seminary students.

These "savages" as they are called spend the summer in the national parks as desk clerks, waitresses, bellhops, filling-station attendants and the like. In their off-duty hours they serve as chaplain-counselors for both vacationers ("dudes") and the thousands of their fellow-college students working in the parks.

Their mission is sponsored by the Christian Ministry in the National Parks, a unit of the National Council of Churches.

An expanded program for the ministry was approved at a meeting of its national committee in New York a month ago. The program calls for a ministry in three more recreation areas this summer plus two additional during the winter season. Thus, this unique service will be available in 29 national parks, ranging from the snowy slopes of Mount McKinley in Alaska to the lush wilderness of the Everglades in Florida. New winter "interneships" will be established in that tropical paradise and in Zion National Park, Utah.

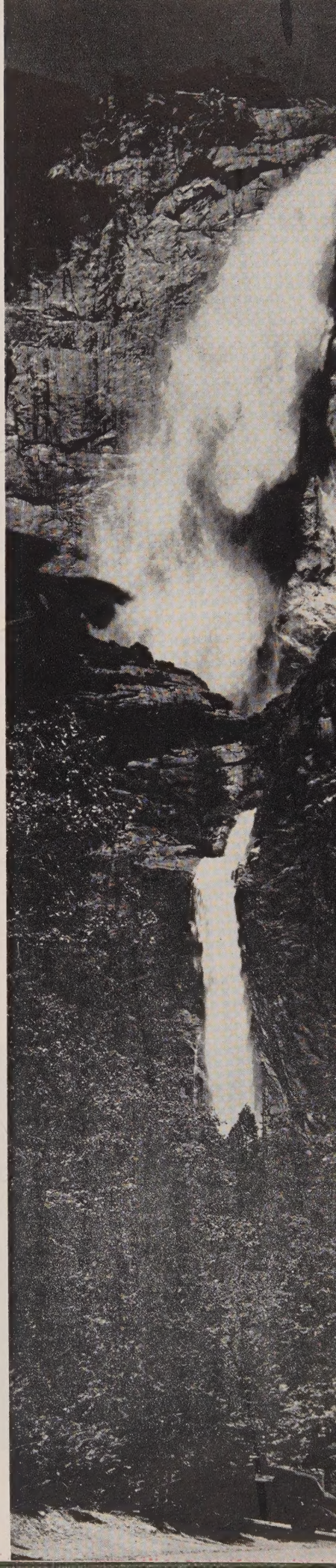
Holiday groups seeking scenic panoramas in the heart of the Blue Ridge Mountains in Shenandoah National Park, Virginia, will find worship services in leafy glades, as will those visiting the lakes and valleys sculptured by glaciers during the ice age in Shadow Mountain National Recreation Area, Colorado.

The third new locality where enthusiastic college students will hold church services for adults, as well as Bible study and vacation church school for the children, is in the lodge trailer sites and camp grounds of Daughton Park on the Blue Ridge Parkway in North Carolina. This is a land of forested mountains.

As the ministry opens its eighth year of cooperation with the National Park Service, its director, Rev. Warren Ost of New York, announced that its young chaplains have been recruited from 33 theological seminaries and more than 50 colleges. They represent 23 different denominations, come from virtually every state in the Union, and will serve at least a quarter of a million holiday-seekers.

Many of them carry out their ministry in highly imaginative fashion. One discovered by trial and error that it was well to sit behind his congregation when he conducted worship at sunrise services, so that all might have an unimpeded view of the glories of God's creation. A young married couple in the ministry organized midnight jeep rides for the "savages" who came off duty late. They learned to leave their cabin door open so that park workers would feel free to stop and chat. Much valuable informal counseling was carried on in this way.

A six a. m. breakfast was planned in Bryce Canyon, Utah, in order to unite Protestant employes in that predominantly Mormon community. Water-



One of the great falls in Yosemite National Park, California, where 15 students serve on the ministry staff.

People waiting to get into a brief early morning service in Old Valley Chapel, Yosemite National Park, California.

melon feasts and other gay events are held. At the same time, such themes as justification by faith have been discussed in the sermons in order to define more clearly the distinction between Protestantism and Mormonism.

A choir usually is formed at Crater Lake, Ore., and the Book of Acts used as the basis of Bible discussion groups. Glacier National Park, Mont., which draws many thousands of tourists each summer, has Sunday worship in mid-afternoon, week-night vespers, and roundtables.

Grand Teton, Wyo., has tried an original approach in its "skeptics' club." The staff reports this to be a fine way to reach those vaguely interested in "religion" but not yet committed.

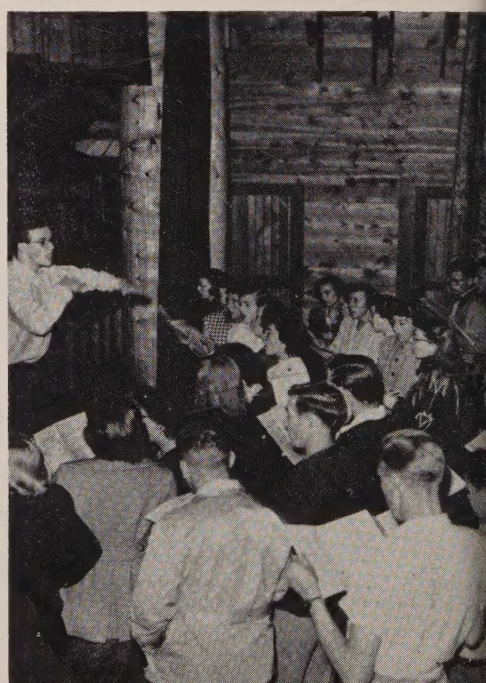
Sunrise services are a "natural" in Grand Canyon. Church school, youth fellowships, choirs and the Cee-Bees—a group of young people who meet for discussion and square dancing—are all under the leadership of the student ministry staff.

Games are introduced as a recreational feature at King's Canyon, Calif. Volley ball is popular, as are moonlight hikes. At Lassen, where plumes of smoke sometimes rise from the crater of California's only living volcano, morning worship is conducted at Manzanita Lake and repeated an hour and a half later at Mineral, 30 miles distant.

At Yellowstone, where some 30 of the 3,000 college students working in the park are members of the parks ministry staff, a many-sided program thrives: discussions, pow-wows, and the chorus; candlelight vespers at Old Faithful; outings, Sunday school, dramatics and athletics, plus the presentation of Charles Williams' *The House by the Stable*. The staff also makes August 25 a sort of curtain-raiser on Christmas. It is their own private Christmas, with suitable music and decorations.

By 1960 Mr. Ost estimates that his "parish," which now covers about one million acres, will be serving a million men and women. It is probably the world's largest and he and his associate, Rev. Jay G. Williams, cover it by traveling some 50,000 miles a year by horseback, jeep and plane.

They contact local committees and park employees, recruit the student pastors, train them and supervise their work.



The "parish" of the National Parks Ministry covers about a million acres and by 1960 will be serving one million persons

(*Above*) Vacationers attend a service sponsored by a Ministry in the National Parks on the sand dunes of Death Valley National Monument in California, 300 feet below sea level. (*At left*) Park employees hold vespers, Sequoia Giant Forest.

Mr. Ost himself was a college bellhop at Old Faithful Inn in Yellowstone. In 1949 he organized a 120-member chorus among his fellow-workers there. Later Princeton Theological Seminary and interested residents in Yellowstone developed the student ministry and invited him to direct the program. At that time four national parks already had organized ministries, and in other places clergy of all faiths were allowed to provide religious guidance.

In 1952 the National Council of Churches agreed to bring the ministries together in a cooperative program in its central department of evangelism. Today, Mr. Ost and Mr. Williams direct the far-flung ministry on behalf of the National Council's 33 Protestant and Eastern Orthodox communions representing more than 38 million Americans.

Mr. Williams' interest in the parks ministry began in 1955 when he served as a "savage" at Mt. Rainier, Wash. Several of his friends had been in the ministry earlier and had talked to him about it enthusiastically. He was then a student at Union Theological Seminary in New York. Working for his Ph. D. degree in the philosophy of religion at Columbia University and looking for a part-time position last year, he joined Mr. Ost as his associate. Both Mrs. Ost and Mrs. Williams accompany their husbands part of each summer.

The student ministers get a great deal out of the program themselves. One girl from a small town in the Middle West wrote that a summer spent in Glacier National Park had meant being "transported into a new world full of towering mountains, blue lakes, tall green trees and a network of trails leading to anywhere you might wish—a world of rest, peace, sunshine and crisp mountain air; of new work, new friends and passing strangers to make life purposeful and worthwhile."

Scheduled services will be held this year in the following parks: Big Bend, Texas; Black Hills and Mt. Rushmore National Memorial, South Dakota; Daughton, N. C.; Bryce Canyon and Zion, Utah; Crater Lake, Mt. Hood and Oregon Caves, Ore.; Death Valley, Devil's Postpile, King's Canyon, Lassen, Sequoia and Yosemite, Calif.; Glacier, Mont.; Grand Canyon, both North and South rims, Ariz.; Grand Teton and Yellowstone, Wyo.; Isle Royale, Mich.; Mesa Verde, Rocky Mountain, and Shadow Mountain, Colo.; Mt. McKinley, Alaska; Mt. Rainier and Olympic, Wash.; Shenandoah, Va.; Everglades, Florida.

(On opposite page) *left* Great Western Divide, Giant Forest, Sequoia National Park; *right* Choir rehearsal for "The Messiah," Old Faithful Lodge Recreation Hall, Yellowstone National Park, Wyoming.

Left to right: Dr. Jitsuo Morikawa, New York, Secretary of Evangelism, American Baptist Convention and chairman of the conference; (standing) Dr. Ralph M. Holdeman, Dayton, O., Secretary of Evangelism, Evangelical United Brethren Church and chairman of the Central Department of Evangelism; Canon Theodore O. Wedel, Washington, D. C., Warden of the College of Preachers, Washington Cathedral, and chairman, Department of Evangelism, World Council of Churches; and Dr. H. H. McConnell, New York, acting executive director of the National Council of Churches' Department of Evangelism.

Toward a Theology for Evangelism

By RALPH M. HOLDEMAN

THEOLOGIANS and evangelism executives, pastors and Council staff personnel sat together for two days of conversations on the relevance of theological orientation for evangelism today, in a special study conference convened by the Central Department of Evangelism of the National Council, at the George Washington Hotel in New York City, May 4 and 5. Outstanding national and world leaders took part: Dr. Hendrik Kraemer of the Netherlands, Gote Hedenquist of Sweden and a secretary of the International Missionary Council, Dr. Edwin T. Dahlberg, president of the National Council of Churches. Bishop Reuben H. Mueller a vice-president of the Council and chairman of the Division of Christian Education, Dr. Roswell P. Barnes, secretary of the U. S. Conference of the World Council of Churches, Dr. Elmer G. Homrighausen, dean of Princeton Seminary, Dr. Robert Nelson, dean of Vanderbilt Divinity School. Also in this memorable conference on the implications of biblical theology for evangelism were the following professors: Bela Vasady of Lancaster, Allen O. Miller of Eden, Walter E. Wiest of Western, Vartan D. Melconian of McCormick, James J. Heller of Moravian, Joseph Appleby of Presbyterian, Gene Newberry, Church of God, Melvin G. Nida, Seventh Day Baptist Seminary of Alfred University.

Especially concerned in the motivation for evangelism were the twenty-three denominational secretaries of evangelism present. The conference, under the chairmanship of Dr. Jitsuo Morikawa, also included in its participants seven pastors, nine staff members from the National Council, two from the Canadian Council of Churches, two from state councils, an editor (Dr. Carl F. H. Henry of *Christianity Today*), a writer (Miss Margaret Applegarth), and others.

The conversations began with a study of a paper prepared by the World Council of Churches as a result of a conference held in Bossey, Switzerland, but they went far beyond it. From the opening devotional period in charge of the chairman of the Central Department of Evangelism, to the closing benediction, the total group and the seven small study clusters into which it was divided, wrestled with theological questions like: What is the matter with man? What help is available to meet his need? How is such available help to be mediated to man? What is the urgency of the Gospel? Are we under compulsion to evangelize because of the nature of God, of the Church, of the Gospel, or because of the condition of the world and of man in the human situation?

After two former conferences on the nature and task of evangelism convened in the past two years by the Central Department of Evangelism, it seemed that the group was ready for a more thoroughgoing appraisal of the crucial theological issues confronting evangelism today. The invitations extended to the theologians, and their ready acceptance and participation, were felt by many to be signs of dawning maturity in evangelism. The growing conception among denominational secretaries of evangelism that a clarification of the meaning of the Gospel and definition of the nature and objectives of evangelism must influence the development of strategy and guide in the choice of methods of evangelism, was evident on every hand.

It was universally agreed in the conversations that there was need for presuppositional definitions of words like theology, evangelism, church, Gospel, etc., that we may be able to talk together intelligently.

Agreeing that the basic issues in evangelism are theological, the conference was not willing however to worship theology. Theology is a way of talking about, not itself, but an experience of God and an understanding of Him. It

Rev. Ralph M. Holdeman is chairman of the Central Department of Evangelism of the National Council.

s at first an attempt to describe and understand and explain what God has come to mean to us through the various means we have available to us of understanding and experiencing Him. Later principles of doctrine are deduced from these understandings and experiences, and these principles are fitted into a system of doctrine. All of this theology is checked again and again against the statements in the Holy Scriptures and the continuing experiences of God in Christ through the ministries of the Holy Spirit, as the words of Scripture are verified in the life of the church.

One group reminded the conference that more important than theology is the daily waiting upon God and obedience to the Gospel of Jesus Christ. The Holy Spirit often works through one who knows *only* the saving power of Christ in his own life. However, any training for evangelism should include as much guidance in understanding theology as possible, for theology is often the most effective vehicle for witnessing.

The conference agreed that there is no *special* "theology of or for evangelism," but that there are various concerns in biblical theology that have special relevance to the proclamation of the Gospel. The various conference groups lifted up some of these concerns within and outside the paper for special consideration:

There is a real need for a new definition of sin, personal and corporate, that will lead modern man to a sharp confrontation of the fact of sin in his own life. The proclamation of the Gospel of the holiness and love of God (when accompanied by attitudes and deeds of love and patient understanding by Christians) will confront unsaved men, and lead them to self-examination and self-conviction, and a sense of need for Jesus Christ who saves man from the gross consequences of his sin and liberates him from its power. The needs of men and the sin and hopelessness of much of our culture, should lead us to present the demands of God and the Kingdom. The timeless Gospel must be spoken in a timely way to man in his immediate situation and the social scene, characterized so often by anxiety, apathy, ambiguity, frustration, prejudice, loneliness and lostness. It was agreed that the church should be ready to meet the imperative demands of the Gospel to reach all men and all levels of society in our rapidly changing age.

The conference dealt with the nature of the Gospel, its warm presentation as Christian testimony, its transforming effect on individuals and society, and the place of commitment and obedience in the Christian's response to the Gospel.

The group asked for a more sympathetic appreciation of the values of "pietism," Christian "zeal," and evidences of the results of the Gospel in the lives of persons and groups. They were convinced that *all* evidences of "success" in the American church are not to be pointed at with shame—more people within the church may be a larger opportunity for presenting the Gospel, if we will but grasp it.

Much thought was given to the nature of the church, and the need for redefinition and reshaping of some of her structure to minister more adequately to the whole man in the whole community with the whole Gospel. Both the given Gospel and the needs of men in the socio-cultural conditions that help shape their lives should influence the church in its mission. The church outside the four walls of her buildings, confronting men where the members of the church touch them most vitally, will be the most effective in her evangelistic efforts. Worker witnessing, reaching the poor and dispossessed, witnessing to the intellectual and the sophisticated, the artists as well as the artisans, witnessing in community life of the various communities or groups of which we are parts, here must the new evangelism be felt. In the home and in the small group, among children and young people and young adults in their families, the Gospel must be proclaimed.

The group disavowed high pressure tactics and questionable motives. Rather, in harmony with our best understanding of the Gospel and of man and growing out of a deep sense of mission that will be inventive enough to find a way to share experience and faith, evangelism must go forward. When the population is exploding, Christians under the divine compulsion of the Gospel cannot sit idly by. In God's world with its growing population His church cannot slacken in its sense of mission, the members of the conference declared.

From these conversations the group went into the business of the Central Department of Evangelism for an additional day, where they decided to plan for a great mission to the nation. This is to climax in the year 1965, but is to begin now with getting clearances and making plans, and calling the church to repentance and deepening of her dedication to her Lord, in preparation for a great witnessing confrontation of the nation with the Gospel of God in Jesus Christ our Savior.

Deep in Discussion—Left to right: Dr. Göte Hedenquist, Uppsala, Sweden, director, Committee on a Christian Approach to the Jews, International Missionary Council; Dr. Hendrik Kraemer, The Netherlands, theologian and lecturer; Rev. Harvey Cox, New York, Department of Evangelism, American Baptist Convention; Dr. Elmer G. Homrighausen, dean of Princeton Seminary, Princeton, N. J.

Needed:

Common Goals Among Indian Workers

WHAT do missionaries working with Indian-Americans really think is the most serious problem confronting these first Americans today?

Mission workers with 18 religious bodies, including the Roman Catholic, were invited to give their opinions and attitudes on this and several other questions by the National Council of Churches' Bureau of Research and Survey.

Two hundred and sixty-three of them responded, representing 43 per cent of those queried.

Their answers assessing the most serious problem range from inability to adjust to a new culture, unwise government policy and minority status to educational deprivation and economic insecurity.

Some mission workers stress one over others; some link several together causally. Nearly all agree that considerable social disorganization exists on the Indian reservation. Responsibility for this is shared by government, tribal mores and the church, their diverse and frank answers show.

Lack of Self-Esteem

One missionary notes that the most critical problem facing the Indian is his lack of true and balanced self-esteem.

"His old culture and way of life is not a source of pride in 20th century America. He feels inferior and unable to compete with whites."

The solution: Better and fully integrated schools, better teaching of trades, integrated churches and programs designed to deal with Indians as equals, development of economic opportunities whereby the Indian can make a decent living and attain a standard which can be a source of pride rather than shame.

Another worker associates the Indians' inferiority feeling with "vacillating government policies that make them feel like guinea pigs to be experimented upon rather than responsible human beings. In addition, snubs, discrimination, bad conduct among fellow-Indians, a reputation for shiftlessness, laziness, alcoholism, mediocrity, and marital problems—all foster the same feeling."

The solution: Inform them of their past, present and future; give them opportunity to plan and do work themselves rather than merely laboring under orders. Wherever initiative and responsibility are stressed and given a chance, morale improves promptly and markedly.

Some missionaries are taken to task for presenting the barest minimum to the Indians, ignoring their needs, and showing little understanding of their actual hopes, fears, desires and frustrations.

Land Situation

One worker points to the land situation as crucial, in his opinion. He cites that tribal ownership and lands held in trust by the federal government may have been all right for the communal type of life lived by the Indians centuries before the coming of the white man. He asks that the lands now be restored to the people on an individual ownership basis before the termination of federal supervision.

Many decry government paternalism and shifting policies, "sometimes benevolent, at others heartless," along with the greed of white men who still take advantage of the Indian, steal his water, his minerals, his protective rights guaranteed by U. S. treaties.

Government Policies

The government should get out of the Indian business completely within 25 years, despite the willingness of some Indians to accept paternalism and the insistence of the Indian Bureau on continuing its own existence, some even hold.

Still another mission worker declares that it is unlikely Indians can maintain self-supporting cultural islands as have the Hutterites and the Amish people. As it is, without significant economic changes, any cultural island they foster would be government-subsidized, he notes.

Trade-School Formula

All plead for the right sort of education. Inveighing against the trade-school formula, one missionary says: "I resent our government program of sending Indian youths through trade schools on a wholesale basis; it is important that those who are capable enter the field of business and the professions."

A worker who is Indian himself emphasizes their economic woes. Whites do not accept them and refuse to hire them and the Indians themselves are usually unwilling to work in a colored group.

The solutions here: Gradual infiltration of Indians into other communities and groups; on and off-the-job training; greater opportunity for employment near reservations; scholarship grants for college education; planning of program by Indian leaders.

Another Indian-born missionary points up another dilemma of his people—adapting to the ways of dominant society including personal, social, economic, political and religious areas of life.

Compelled to Conform

"We are a minority compelled to conform or be excluded from community life," he states. "In the aboriginal state we enjoyed communal life. Our society was unaffected by social strata. Our economy was the simple one of providing the necessities of life from things of nature. Our political activities were limited to individuals rather than to party alignment and were confined to the selection of tribal officials. Our native religious life was based on the belief in a Supreme Being wholly apart from any idea of the need of atonement, and allowed for many mystical conceptions."

His solution: "Patience, educational processes at all age levels, and the introduction and acceptance of the Christian religion, for Christianity, fully accepted and practiced, does affect every area of life."

Survey Conclusions

Mrs. Anne O. Lively of the National Council of Churches, author of the report, draws several conclusions from the study.

She urges the worker in this field to remember that he does not begin with people who have lived in a vacuum before he arrived on the scene, to have respect for Indian culture and a humility about his own, to understand the

Indian and be able to communicate with him—too few missionaries working with Indians bother to learn their language or anything about their culture, the survey reveals—and to draw Indians into planning and executing programs affecting them.

Mrs. Lively cites that the Protestant churches are widely criticized today for becoming too institutionalized to be creative in their approach to problems of society.

Four Questions

She poses four broad questions for the consideration of policy-makers and workers in the Indian field:

1. Is the role of the missionary "Americanization" through Evangelism?
2. What can we learn of benefit from Indian faith and culture; at what points can Indians benefit from us—from the Christian message and from our socio-economic system?
3. What is the role of a minority in a democracy; must it relinquish all of its beliefs and habits to be part of the dominant society?
4. How can more program unity be achieved with the Indian community, within and between denominations and between faith groups?

She declares that evidence that there are no common goals among Indian workers is the most significant single finding of the study. As a result of this lack, she says, many of the efforts are at cross purposes.

Forty denominational administrators of Indian-American missions met in New York May 22 and 23 for a consultation convened by the National Council of Churches' Indian Committee. One of their tasks was to consider the findings of a study of mission workers in the Indian field conducted by Mrs. Anne O. Lively, of the National Council's Bureau of Research and Survey. The study is discussed on page 8. Here is Mrs. Lively with Rev. Galen Weaver, consultation chairman and Secretary for Race Relations, Congregational Christian Churches (left) and at right: Rev. Roe Lewis, Pima Indian missionary and pastor of Indian Presbyterian Church, Phoenix, Ariz., and teacher at Cook Christian Training School in Phoenix; and Dr. Wilton Dillon, research director, Phelps Stokes Fund and vice-president of the Society for Applied Anthropology.

Mrs. Lively questions which aspects of Indian culture are labeled as "positive" and "negative" by a mission worker. "Does he refer to such material things as hand-crafted jewelry and squaw dresses, or to more profound and basic values?"

Further, "if he believes certain cultural traditions should be preserved, how does his program reflect that opinion?"

And finally, on the denominational level, she asks, "What is the current philosophy toward the Indian's rightful place in American society?

"What efforts are being made to reduce the variance of purpose within and between denominational groups?"

The Churches' Healing Ministry

The Christian ministry of healing around the world in more than 80 countries is reflected in the new *Directory of Protestant Medical Missions* published by the Missionary Research Library, New York.

The directory is the result of a two-year survey conducted by Arthur W. March and Dr. Frank W. Price of the Missionary Research Library, in cooperation with the Christian Medical Council for Overseas Work of the National Council, headed by Douglas N. Forman, M. D.

The list includes missionary agencies of the U. S., Canada, Great Britain, Ireland, Europe, Australia and New Zealand, as well as those of 56 national Christian groups, in Asia, Africa, Latin America, the Caribbean and the Pacific Islands.

The 134 pages of the directory contain statistical tables of hospitals, dispensaries, etc., the names and addresses of all missionary medical centers and total statistics by areas and countries. Also included are the names of each founding missionary society, number of beds, number of patients treated annually, lists of nurses' training schools and enrollment, number of doctors (missionary and national), capital investment and financial support.

Missionary physicians total 883, Dr. Price said, noting that the number of national physicians on the staffs of hospitals is now 55 per cent larger than the missionary staff. The data also indicate that four times as many national nurses are serving as missionary nurses.

The great majority of medical institutions is in Africa and Asia, the survey shows. Of these, Africa has 688 and Asia 668. There are about 100 in Latin America, where restrictions on physicians and nurses from abroad have made medical mission work more difficult. There are 64 in the Middle East and Arab countries and the islands account for the remainder.

India leads in the list of countries with medical centers, having 366. Of these, 227 are general hospitals and 64 leprosaria. The second highest number of medical mission units is in the Belgian Congo.

During one of the two years of the study, 1,580,888 in-patients and 7,999,886 out-patients were treated in missionary hospitals and institutions around the world. In addition, 1,231,926 patients were treated in dispensaries, often in jungle villages and desert oases. Another 1,228,853 patients suffering from Hansen's Disease were treated in leprosaria, 18,470 of them children.

CUBA — Which Way Now?

NELSON CHAPPEL

Five hundred Testaments are being distributed by the evangelical churches of Santa Clara among the rebel soldiers of the revolution in Cuba. At the left, Rev. Mario Grillo Rengel of the Evangelical Association of Cuba and a pastor in the city, is handing a New Testament to a revolutionary soldier. Around him are other soldiers with open Testaments, and to the right, close to the tank, stands Rev. Max Salvador, the Protestant Episcopal rector.

ONE cannot go to Cuba today without being aware that the people are living in a period of great excitement. The world did not really know of the oppressive and cruel nature of the previous regime which ruled the country until January 1, 1959. The outside world heard of a small rebel movement in the Sierra Maestra mountains but did not know that the people in Cuba as a whole were behind this movement and that even in Havana the city was honeycombed with underground groups working in support of the rebel movement.

Many of these groups met in churches and some were composed of Protestant church people. In the rebel army were two Protestant ministers and several sons of ministers and Sunday school teachers as well as priests. The integrity and Christian spirit of these men seems to have made a great impact on the leaders of the rebellion. I was especially impressed by the large number of professional people and leaders in public life who supported the rebellion through the underground movement.

I arrived in Cuba as the guest of the Cuban Council of Evangelical Churches just two and a half months after the dictatorship of Batista had been overthrown, and people everywhere on the island were rejoicing in their new freedom.

With Rev. Raul Fernandez, secretary of the Cuban Council, as sponsor, I was able to visit many places that would have been closed to me otherwise. We visited the President's Palace, now an army post in the center of Havana, on the anniversary of the abortive attempt of some university students to assassinate Batista. Almost all the students were killed and others suspected of being in the plot were later shot by Batista's police. The regime had its informers in every center and in every public place and even a casual remark of criticism might result in a person's being seized by the police to be beaten or even put to death.

Few families on the island escaped having some relative or friend suffer at the hands of the previous regime. One of the difficulties that defending lawyers have in preparing their cases in defense of Batista army or police officers is that there were so many witnesses to the crimes of which they were accused. Whole families and relatives and friends of those who were seized by the police would be forced to witness the beatings and sometimes even the executions.

It is evident on every hand that most of the people in Cuba feel a tremendous relief and overwhelming gratitude to the bearded men of the mountains who have liberated them. All of them were very friendly to me, a stranger, always ready to smile and shake hands. One has the feeling that the new government is made up of idealists who are for the most part amateurs as far as the business of government is concerned but who are trying to do their best for the people. Someone told me that new laws were being made every day and later changed when it was found that they were not effective. Dr. Fidel Castro, now premier, impresses me as a sincere man who wants to do the best he can for the masses of the people of Cuba.

In the President's Palace I had the opportunity of seeing one of the literacy programs carried on by the Cuban Council in session and had the thrill of hearing a bearded soldier, with justifiable pride, read his first sentence. A very busy pastor and council executive, Mr. Fernandez is also responsible for all Protestant literacy work on the island. He told me that about 30 per cent of all Cubans are illiterate but I noted their hunger for learning how to read and write.

On our visit to the Cabana military prison, soldiers and prisoners alike were eager to receive from Mr. Fernandez a little booklet in Spanish on the story of the Nativity. There were about 800 political prisoners there and I talked to some of them, including a few of those in the death cells awaiting execution. Even though the crowds in the streets would have dealt more seriously with Batista followers than the judges now are doing, one has the feeling that the calm process of impartial administration of the law has not been followed in every case.

Dr. Castro has commented, however, that the Cubans simply cannot understand why Americans criticize the recent

---

Dr. Nelson Chappel is general secretary of the World Council of Christian Education and Sunday School Association.

executions when there was complete ilence on their part during the "count-ess crimes" of the Batista regime.

Thus the visitor to Cuba finds him-elf in a dilemma. On the one hand, nd this is particularly true in the towns outside Havana which I visited, the great majority who hated the old regime were delirious with joy at their new freedom. The students at Union Theo-ogical Seminary in Matanzas, during he lunch I shared with them, composed nd shouted slogans honoring Castro nd the new laws which were obviously nade in the interests of the people.

This was very natural, as only a few months ago they had been afraid to go even three blocks away to a snack bar after dark for fear some informer would hear an unguarded remark which would bring the police to take the student away to be beaten or put to death.

New Legislation

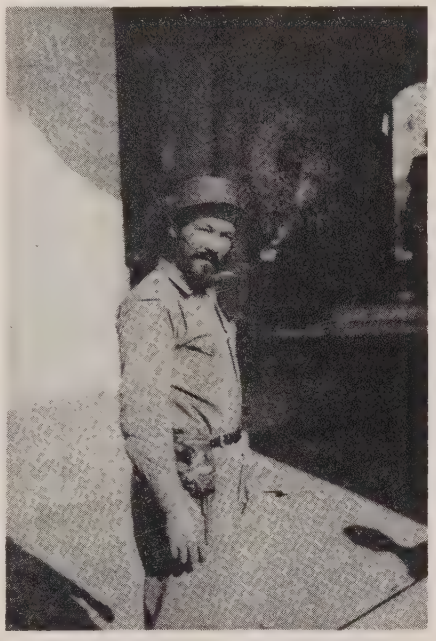
While I was in Cuba, a new law was proclaimed that reduced exorbitantly high rents and all who build their own homes from now on are to be given ten years free from real estate taxes. A land reform program is also very popular. It will break up some of the large private holdings, especially unused land, and make it possible for farmers who have been working on the land to purchase a small plot for themselves and pay for it on the installment plan.

The government is also sponsoring a big voluntary movement through which people in all kinds of organizations will contribute funds to buy tractors and farm implements to be used in the new agrarian reform program. The students at two-year-old Candler Methodist Uni-versity are joining faculty members in buying one of these tractors. Another new law established a minimum wage of $85 (U.S.) a month, for all government employees, and the prime minister and cabinet have elected to cut their own salaries in half.

On the other hand is the indecision about a date for setting up democratic elections. The Cuban people, of course, are not very familiar with democracy. The old regime had all the framework of democracy but operated as a dictator-ship behind that facade. So when Fidel Castro speaks to the crowd about the dream he has for the new Cuba, even before he begins his address the people shout that they do not want elections, they want only him and his govern-ment.

The Protestant churches in Cuba have more freedom than they have ever enjoyed in the island's history. Several cabinet ministers and officials are Protes-tants. And because of his work in the underground movement before the victory, Raul Fernandez is being called on by the government to conduct literacy projects in the army in addition to train-ing more teachers in literacy methods. In Havana alone, at latest report, 900 teachers were enrolled.

"We are holding classes in police sta-tions, in every military camp and in government buildings," he told me be-fore we started out to see some of the classes. And for the first time in Cuban history, the Good Friday service of a Protestant church was broadcast over the national TV network. This was a service conducted by Rev. Cecilio Ar-rastia, regional evangelist of the Com-mittee on Cooperation in Latin America



One of the bearded guards at the Presi-dent's Palace, which is now an army post in the center of the city of Havana.

of the National Council's Division of Foreign Missions.

In his report of this memorable event, Mr. Arrastia said that an estimated one million people had seen it. "I could fill several pages quoting telegrams and messages from those who viewed it," he said, "including many Roman Catholics, and the officers of Station CMQ-TV were greatly impressed. Far from accept-ing our gratitude, they were the ones who thanked us and said it had been an honor for them to transmit our service."

The Cuban Council of Evangelical Churches has no paid staff and Mr. Fernandez feels that there is a great need for a full-time secretary as well as a secretary for Christian education. The latter is particularly needed to promote the use of the new Latin American Sun-day school curriculum which is not yet widely used in Cuba. The main churches in the council are the Methodist Church, represented all over the island and which supports the only Protestant uni-versity; the Northern and Southern Baptists; the Presbyterians, whose work is largely done in three central pro-vinces; and the Episcopalians. The So-ciety of Friends, Free Baptists, Salvation Army and the American Bible Society are also council members.

Protestant Schools

The Protestant churches have develop-ed their own "parochial" schools as Christian education in the schools in the past has been under Roman Catho-lic auspices. There are about 100 ele-mentary and 20 secondary schools in Cuba where they teach the Protestant faith. The Sunday School Movement is also growing in the local churches.

When I visited the Sunday School in the First Presbyterian Church in Havana I found it has an excellent staff includ-ing many professional people, such as lawyers and day school teachers. Follow-ing the class period, the whole Sunday School reassembles in the church for a brief service of about half an hour.

One of the great achievements of the Cuban Council has been the establish-ment a few years ago of Union Theo-logical Seminary at Matanzas. It has eight full-time faculty members drawn from the Episcopalian, Presbyterian, Methodist and other denominations and 10 to 15 part-time lecturers. Fifty-one students and nine of their wives are training there this year. I was impressed with their caliber and with the fact that they also came from other places in the Caribbean — Honduras, Costa Rica, Guatemala and Puerto Rico.

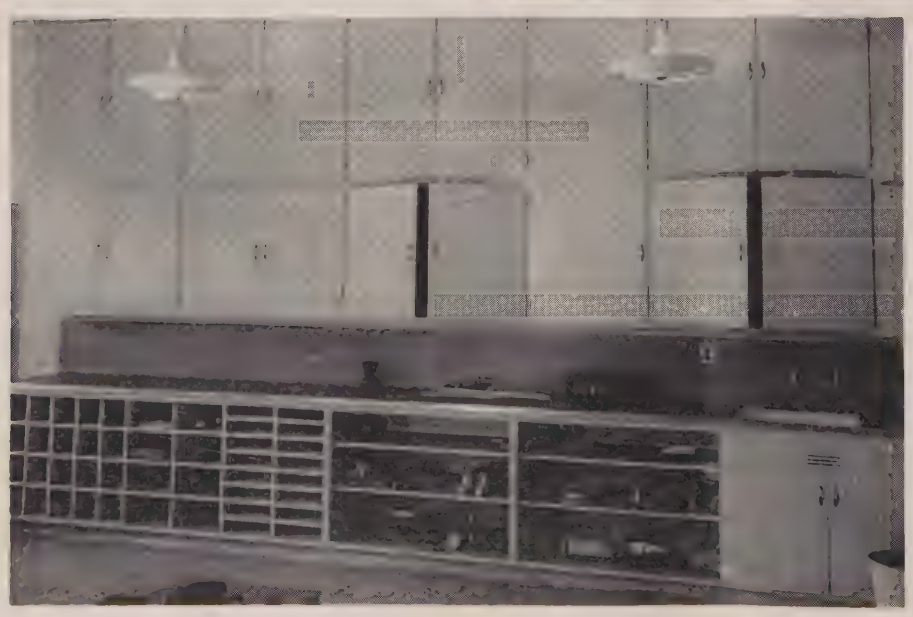
The relationship of the Cuban Coun-cil with the World Council of Christian Education is a happy one. The Protes-tant churches in Cuba are anxious to take advantage of the new opportunities which the present regime seems to pres-ent particularly in the field of Christian education. At a meeting of their Chris-tian education leaders, we had a good discussion of their problems.

We shall be watching with keen in-terest developments in "free Cuba" from now on. Dr. Castro is doing the kinds of things that a great majority of the people want to have done and I do not think it is possible to question his honesty and sincerity in his attempts to serve the people. But there is always the danger of what power might do to a great and good man like Fidel Castro. It is still true that "power corrupts and absolute power corrupts absolutely." This is the real reason why a democratic system of government is the only safe-guard to the rights and freedom of the Cuban people.

Christian education and church building leaders are evaluating the new Christian education buildings in their effort to give churches yet to build the best possible guidance. The planning of a building so that it will serve the church program is imperative, for once it is completed a building tends to shape program.

Church architects are pleading with national leaders to give the local church more guidance in planning and describing its program so that the architect may know for

HOW WELL ARE WE BUILDING FOR CHRISTIAN EDUCATION?



The two upper pictures of Vance Memorial Presbyterian Church of Wheeling, W. Va. show the large, well-lighted nursery school room with low cabinets and plenty of space. The low cabinet sink with tack board and display shelves are important features. The bottom picture shows splendid storage space at First Methodist Church, Oakland, Calif.

Photographs from Department of Church Building and Architecture

what uses the new building is intended. Until a church has made a careful study of the needs of its community and of trends in Christian education, and has planned its future program in the light of such study, the architect faces an almost impossible task.

Christian education and church building executives, for many years, have proposed specifications for space and equipment, have outlined principles for providing for multiple use of rooms, and have described the trends in Christian education. Efforts are being made to evaluate the effect of this guidance on Christian education buildings erected in recent years. In this way it is hoped that the best experience in building for Christian education can be shared with churches yet to build new units or to modernize existing plants.

At First Presbyterian, Findlay, O., juniors have this attractive corner with an inset design in the floor and different-shaped tables to allow for many arrangements.

Burton Heights Methodist, Grand Rapids, Mich., has a variety of equipment for nursery children.

At Scottdale, Ariz., the first unit of the Valley Presbyterian Church for Christian education has ample windows and the overhanging roof is protection from the sun.

Appointment in Asmara

By Floyd Shacklock

A HISTORIC meeting of minds among men of widely diverse backgrounds took place last month in Asmara in the Eritrean highlands of Ethiopia. Higher than Denver, this city, with its Italian-style architecture, rests on a plateau 7,500 feet above the desert surrounding it.

This was the first such conference in history with so broad a representation of Christians from East and West. Gathered to discuss the Christian witness to Moslems and to review the whole field of Christian-Muslim relations were 83 delegates from 21 countries.

From Christian bodies in Asian and African areas where Islam is a force — Pakistan, the Cameroons and many others—they sat down to talk together for nine days with churchmen from the Near East, the United States and the faraway Philippines. Six observers from the Orthodox churches were also with us every day in the big hotel conference room. From the Hotel Ciaao, where we stayed, delegates could take the little two-wheeled pony cart "taxis" or walk about a mile to the Hotel Hamasien where our meetings were held.

Agreement Remarkable

Remarkable because of the wide range of the delegates' theological and national backgrounds was the broad area of their agreement. Where differences existed, they were explained and new approaches to several delicate local situations studied.

In a memorable statement—the result of humble, soul-searching work — the delegates called for "an effective Christian approach to Islam." In this approach the need of the Christian churches to play their full part in the national fulfillment of newly independent countries, since the "recession of colonialism," was one of the chief points made. Expressing gratitude for the "measure of tolerance" the Christian churches have enjoyed in Moslem lands, the delegates urged Christian nationals to press for full freedom for all citizens. This freedom, they said, should "include the right to propagate religion and freely to choose one's faith, as embodied in the United Nations Universal Declaration of Human Rights."

Another point which was emphasized several times was the need for a more closely knit Christian witness. The presence of the Orthodox representatives among us lent great weight to the importance of this part of the statement as it envisaged greater cooperation between Protestant and Orthodox communions in these lands in the future.

United Witness Needed

The "shame and penitence" for their failures as Christians to witness to the people of Islam was a theme running through all the talks as the message took shape. Too often, it was pointed out, missionaries have "preached at" the Moslem instead of understanding him as an individual needing to witness and experience the love of God for all men.

One reporter was struck by the enthusiasm and hopeful approach to the various problems discussed by Christian delegates from Arab lands. Working together in mutual understanding was accepted readily as an obvious and basic requirement for Christians and Moslems alike by those who knew better than most the difficulties in many places which still have to be overcome.

In this spirit, the message declared that in Christian programs of social welfare and justice and in the continuing battle against poverty, disease, ignorance and human greed, "Muslims and Christians both have a stake." Similarly, the delegates urged the churches in the Middle East and individual Christians in that area "to recognize the points of involvement between Islamic and Christian doctrine." Noting encouraging signs of "a new quality of attention to each other," they continued: "We conceive of our Islamic study programs in the churches in this spirit."

Message from Emperor

The conference opened in formal good fellowship with a warm message of welcome from Emperior Haile Selassie, 225th consecutive Solomonic ruler of his country. We were interested particularly that Christians make up over one-half of the population and Moslems one-fifth. Christianity became the dominant religion in Ethiopia in 330 A.D. and the Coptic Catholic Church, a branch of the Eastern Orthodox, is the state church. Until 1952, the Egyptian Coptic Patriarch was head of the church but the Emperor now appoints the Ethiopian archbishop.

These memorable meetings were initiated by the United Presbyterian Church in the U.S.A. and its Commission on Ecumenical Mission and Relations. Chairman was Dr. Andrew Thakur Das of Lahore, Pakistan, who is now executive secretary for Africa of the Commission. Representing the Division of Foreign Missions of the National Council of Churches were Dr. Emil W. Menzel, executive secretary for southern Asia and the Near East, and myself. Dr. Glora M. Wysner, Near East authority of the International Missionary Council; Miss Margaret Blemker, American Board for Foreign Missions' executive in the Middle East; and Dr. Roland Scott, executive secretary for Southern Asia of the Methodist Board of Foreign Missions were among those of us from the United States. Representing the Presbyterians were Mrs. Charles L. Hussey, Dr. Rodney A. Sundberg and Dr. William N. Wysham.

Plight of Arab Refugees

A report of these conversations on Islam would not be complete without citing the eighth paragraph in the conference message:

"We especially emphasize the urgent obligation on the part of both Christians and Muslims in the Middle East in our joint responsibility to minister more adequately to the million Arab refugees from Palestine, and to work and pray for a just solution of their tragic plight."

With a prayer "to lay upon the hearts of all Christians everywhere a longer patience" with problems of the Middle East, the message concluded:

"Finally as we have met here, our minds have dwelt on the message of God's suffering and redeeming love. . . . We have been conscious of the failure of the church, both in the past and now, to live and act according to the measure of that love. With penitence and humility we confess our need for cleansing and a new spirit of respect and friendship for Muslims, through which the barriers of suspicion and fear will disappear. We commit ourselves to the way of the Cross as in the future we seek to share the redemptive love of Christ with Muslims and all men."

Rev. Floyd Shacklock is executive secretary of the Committee on World Literacy and Christian Literature, Division of Foreign Missions.

Copyright by
Rand McNally & Co.
RL 59Y35

Christian Teaching Missions

Church Councils Open New Paths

By Wendell Kellogg
and Milton Heitzman

EVANGELISM in most U. S. churches today is a far cry from the revivals of even a decade ago. tatewide church council programs, oordinated with local council pro-ams, have attuned the churches to rrent changing social patterns.

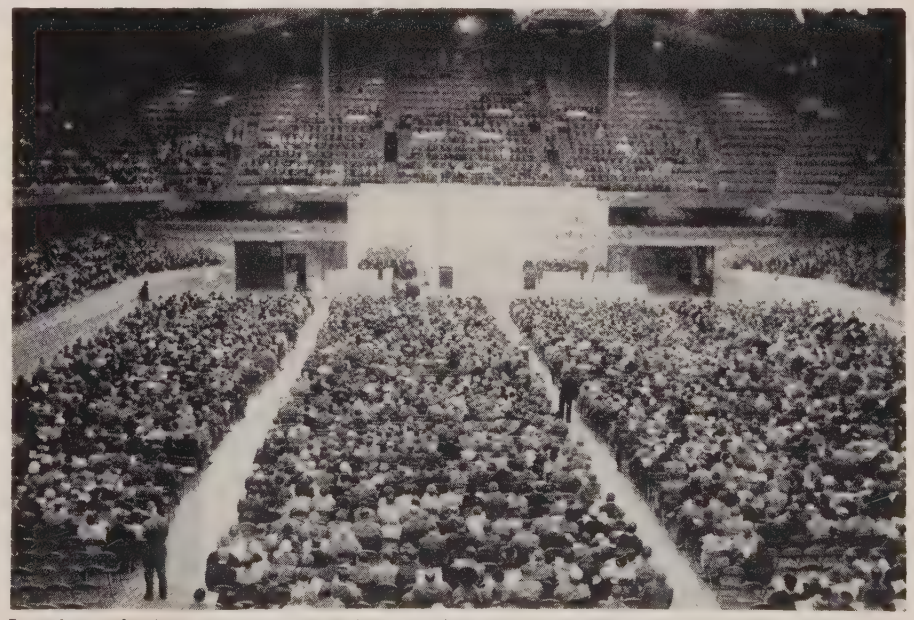
In the past two years 439 Iowa hurches in 24 communities have dis-overed 25,844 new persons as a result 134,576 calls by 15,128 census-takers. This, reported Dr. J. O. Nelson, ex-utive secretary of the Iowa Council f Churches, is because of the council's atewide National Christian Teaching Mission program.

"In Iowa there is one person outside ne church for every one who is in the hurch," says Dr. Nelson. "Our job is o relate the spiritual potential within ne church to the spiritual need outside. Ve believe that the National Christian eaching Mission, a major emphasis ith us, helps us to do this in the best ossible way."

The Teaching Mission requires first a lf-study in each church, to measure ob-ctively the potential for growth of rvice or fellowship. The second step a community-wide religious census. The third step, fellowship cultivation, uses the basic concern for persons to reach out to the community and create a climate of acceptance for the "outsiders." Thus in Iowa more than 25,000 persons will feel the power of this concern.

Lastly, the Mission involves a program of "enrichment." If the churches are going to be concerned about getting those on the "outside" to be a part of the church, they have to improve the quality of what they're doing.

The Iowa council thus is helping local churches in their own communities to learn effective ways to discover and reach persons for Christ. It is also helping the groups within the churches to



In Chicago's Amphitheater 7,000 laymen from 27 denominations are commissioned to participate in "visitation teams" in the church federation's ten-year campaign.

improve their own structure and to be aware of their real job of education and evangelism.

Let us take the example of a family that moves into a new community. They are placed on the "responsibility list" of some church. The term "responsibility list" is used instead of "prospect list" to indicate that it is the responsibility of the church to offer Christian Acceptance and not to look to these people as "prospects" to support the budget and the machinery of the organization.

Once they are on the responsibility list of the church, they will be visited in the interest of offering the fellowship of the group life of the church. This may include the church school, a couples' club, a study class, or some similar group.

One invitation after another is offered, always with the love of Christ and in the attitude of prayer and concern.

If, after many visits and a growing relationship with the whole church, the new family feels that it would like to make a fuller commitment to the cause of Christ and this local church, this opportunity is extended to them.

Thus it is in Iowa that family after family is placed in this atmosphere of concern. This state council program has been adapted to both rural and urban use.

In a recent conference on evangelism more than 50 Iowa ministers came to hear and share and learn. Concerned with making the life of their churches deeper and more meaningful, their "big question" was the future of the church in Iowa. Among their conclusions was the thought that the small, face-to-face group in the local church had within it the spiritual resources for the future.

This is the outline story of one state. Here one board and its executive have found in a national program something they can use and adapt to their own special needs and they have, they believe, benefited from the effort. Wherever one goes in the state, the mention of the state council of churches will be acknowledged and many of the communities will know from first-hand experience that here is a council which tries to help them with their main problem, the concern for the unchurched.

Other states, too, have made this program a part of state council activity. Illinois, Pennsylvania, and Indiana have formally agreed to make the Mission their program. New Hampshire, Virginia, and Wisconsin are considering the plan. Other state councils have it on the planning list.

Now let's take a look at how such an evangelistic program might be worked out in a single city.

Working with the Illinois Council is the Church Federation of Greater Chicago, which has begun a ten-year campaign to bring a million more members into the Protestant churches of its area.

Seven thousand laymen from 27 denominations have committed themselves to participating in "visitation teams" "to find more church members," build 600 new churches in the next decade, and establish "a greatly expanded social service program to help member-churches meet the challenge of Chicago's explosive population growth and urbanization."

The national denominational evangelism secretaries have selected Illinois as a pilot project to demonstrate the value of planning and carrying out evangelism simultaneously by denominations, and are studying the Chicago program as a possible model for Protestant church groups in other U. S. metropolitan areas.

Memo By

Edwin T. Dahlberg

Ten Vacation Commandments

I.

Thou shalt not dive off a strange dock without knowing how deep is the water at the end of it, lest thou break thy neck against a stone.

II.

Thou shalt not broil thyself all afternoon in thy new bathing suit, lest thy shoulders become raw the next morning and thy coat be a burden upon them. Neither shalt thou lay thyself down in a bed of poison ivy.

III.

Thou shalt not give thyself to pride and folly in the driving of thy new car, but when thou placest thy hand upon the steering wheel thou shalt offer a prayer that thou mayest be watchful of little children playing in the streets, and of the pick-up truck that cometh out of the cross roads. Also thou shalt stretch forth thine hand when thou makest a left turn, that thy days may be long in the land and the sound of the motorcycle be not heard behind thee.

IV.

Thou shalt not drink bad water, nor break down the farmer's fences.

V.

Thou shalt not leave smouldering fires in the forest, nor toss thy cigarette into the dry grass, lest thou bring destruction upon thyself and sin against the people of the land.

VI.

Thou shalt not leave thy dishes to be washed by another, but rather shalt thou rejoice the heart of thy tent-mate by thy willingness to become a hewer of wood and a drawer of water when the weariness of thy journey is upon thee.

VII.

Thou shalt obey the fish and game laws.

VIII.

Thou shalt not join thyself to the carnal sins of roadside camps and beach resorts, but shalt keep thyself unspotted from the world, that thou suffer no shame of heart when thou standest before the picture of thy father and thy mother on thy return home.

IX.

Thou shalt not forget the payment of thy church pledge in thine absence from the household of faith, lest thy treasurer and trustees be filled with anxieties and weighted with the cares of life whilst thou art taking thine ease in a far country.

X.

In all things thou shalt remember the Lord thy God, so that when thou pitchest thy tent at the end of the day thou shalt be able to bring forth thy Bible from thy camp kit, and looking toward the setting sun with a prayer in thine heart, raise an even-song of praise to thy Maker. Moreover, thou shalt there remember in supplication before Him all thy fellowmen and their children, who swelter in the factories and tenements of congested cities whilst thou art kneeling at the cool and lovely altars of the approaching night.

The Final Issue of the OUTLOOK

WITH this June issue, the NATIONAL COUNCIL OUTLOOK ceases publication, a decision which has been taken with considerable regret.

Over the years, the OUTLOOK, together with its predecessor publication, the *Federal Council Bulletin*, has made many staunch friends among both readers and contributors. Those of us who have been closely associated with the OUTLOOK, and through it with its many friends, cherish these associations and friendships and look forward to continuing them through a successor publication.

The OUTLOOK will have a successor, shaped and ready for distribution, it is hoped, by early Fall. Final decisions have yet to be made as to its name, format and style. However, it will carry on the main task of the OUTLOOK in relaying to thousands of friends of the ecumenical movement the news of interdenominational cooperation—national, regional and local.

The National Council of Churches is determined that there shall be no gap in gathering and disseminating fullest information of what is taking place in the cooperative movement, with special reference to its own life and work and with broader reference to nationally significant developments in the state and local councils.

So this is a statement of both hail and farewell. The OUTLOOK will be no more. Its successor will reach you with the news and comment which the OUTLOOK brought to you in the past. The National Council of Churches earnestly hopes that this successor publication will serve you well and that you will be pleased with it.

Mr. Dulles, the Churches and Peace

EVEN in death, the work of John Foster Dulles for peace continues. Memorial services in Washington Cathedral and Arlington Cemetery brought together world leaders from both sides of the Iron Curtain in at least a brief suspension of the "cold war." The event may have provided the setting at the White House and on the return plane trip for the foreign ministers of Britain, France, the Soviet Union and the United States to begin to break through the impasse in the Geneva negotiations on Berlin-Germany-European problems.

Much of the consistent courage and unflagging determination to find ways toward justice, freedom and peace which were evident in the career of Mr. Dulles as Secretary of State will continue in the policies of the United States and other nations which he helped to bind in coalitions for these goals.

It was fitting that among the four Presbyterian ministers conducting the services in the Protestant Episcopal Cathedral in Washington and at Arlington Cemetery, the leader was Mr. Dulles' former pastor, long-time friend and fellow-worker, Dr. Roswell P. Barnes, executive secretary in the United States of the World Council of Churches. Dr. Barnes was closely associated with Mr. Dulles in his achievements through a decade of work with the churches as chairman of the Commission on a Just and Durable Peace.

In the service Dr. Barnes said Mr. Dulles' public life and service were summarized by the citation which accompanied the Medal of Freedom presented to Mr. Dulles by President Eisenhower. It honored the former Secretary for his "contributions of the highest order to the security of the United States and the peace of the world." He declared that the "note of triumph" for this occasion was well expressed in the passage from "Pilgrim's Progress" which he read, about "Mr. Valiant for Truth's passing," when "all the trumpets sounded for him on the other side." Dr. Barnes also gave a personalized prayer including this passage: "So, O God, we give Thee joyous thanks for the life of Thy servant, John Foster Dulles.

"We thank Thee for his acceptance of Thy sovereignty and his obedience to Thy law which led him to unstinted devotion to justice, freedom and peace, impelled him to be a servant of his day and his generation, and made work a delight, not a burden."

Worshippers at the service familiar with the full story of Mr. Dulles' life, including those active years of world church leadership, recalled others who had labored with him: above all, Walter W. Van Kirk, for 30 years an executive in the work of the churches for peace. Among a host of dedicated church leaders working for a just and durable peace to follow World War II, these two stand pre-eminent: Mr. Dulles as a layman and Dr. Van Kirk as a minister, Mr. Dulles bringing special insights and competence from his legal and international profession, Dr. Van Kirk bringing vision and competence as a minister of the Gospel, Christians united in working through redemptive love for peace with justice and freedom.

At Arlington Cemetery as full national honors were being paid to the memory of Mr. Dulles, the bier was surrounded by heads of state, the foreign ministers and other world leaders. Standing somewhat alone in that solemn scene on the hilltop overlooking the nation's capital with all its towering monuments was the new Secretary of State, Christian B. Herter, on whose shoulders have fallen the tremendous burdens and opportunities of working for peace.

While remembering the past and its shapers with grateful hearts, we are all reminded in that symbolic scene that the tasks of peace are set before us. What

we do in this can be a living memorial to those who have gone before us and a heritage to those who shall come after us — if we can avoid a nuclear holocaust and create more of a world community.

To this end, the Nationwide Program of Education and Action for Peace, being led by the Department of International Affairs and the denominations in the National Council of Churches, gives church people across the 50 states of the Union an unprecedented opportunity for carrying forward together the work of peace with liberty and justice for all.

It was appropriate, too, that Mr. Dulles' last full-scale public address on the total scope of United States foreign policy and objectives in this revolutionary nuclear-space age was at the Fifth World Order Study Conference at Cleveland, Ohio, on November 18, 1958. He and Dr. Van Kirk, along with others, had pioneered in establishing the World Order Study Conferences, beginning at Delaware, Ohio, in 1942. At this Fifth World Order Study Conference, on the theme, "Christian Responsibility on a Changing Planet," Mr. Dulles brought a sharp focus on the role and responsibility of individuals in international relations. He declared:

"Our nation was founded by those who felt it their personal mission not just to accommodate themselves to change brought about by others but to be themselves a force for change. Their sense of mission derived largely from their strong religious faith. That found expression in our Declaration of Independence, of which Lincoln said it meant 'liberty not alone to the people of this country, but hope to all the world, for all future time. It was that which gave promise that in due time the weights would be lifted from the shoulders of all men, and that all should have an equal chance.'

"I should like in conclusion to emphasize the dependence of our policies upon individuals. Under our form of society it is individuals and not government who have the decisive role to play.

"There are many who feel that government has the primary if not the sole responsibility and that they, as individuals, can be spectators or at most occasionally ask their government to take certain action. In reality the basic issue is, can a free society like ours produce the dynamic faith and the good fruits required to meet the challenge of change?"

On the importance of the work of the churches in the process leading up to the Nationwide Program for Peace, Mr. Dulles said: "It is my earnest hope that this study conference called by the National Council of Churches will make its indispensable contribution to the spiritual redemption of our nation."

This statement was reminiscent of one which he made ten years ago when he declared from the pulpit of the church where his father had preached:

"It is the churches to which we must look to develop the resources for the great moral offensive that is required to make human rights secure and win a just and lasting peace."

Christian Youth Look Ahead

IN the early 1930's almost everywhere one went there was a group of young people standing around with nothing to do. A world-wide economic depression was in full swing. Jobs were few and far between especially for young people. Money was scarce—no "extras" like entertainment, dating, college and weddings. The future appeared bleak, hopeless, without meaning.

In various parts of the world different personalities and forces surged in to fill this vacuum in the lives of young people, to offer a cause, a purpose for life; in Germany, a Hitler; in Russia, communism; in Italy and Japan, grandiose dreams of empire. In the United States, by God's grace, there began the rise of youth movements within the churches to make new claims upon the lives of young people. A new united youth program outlined in a meeting of representative youth and advisers in 1934 bearing the title "Christian Youth Building a New World" became known in 1935 and thereafter as the United Christian Youth Movement. The development of denominational youth fellowships on a pattern worked out cooperatively followed in rapid order. The growth of these programs, the changing culture and needs of youth have demanded continual growth and adjustment of the Movement during these 25 years.

At different moments in its history major emphases have varied. The pre-war and war years; the first World Youth Conferences; the post-war reconstruction period; the 1951 Call to United Christian Youth Action emphasizing evangelism, community service and Christian world citizenship; the common commission plan, have all made their impact. We now find ourselves more intimately involved with the youth of the world than ever through World Youth Projects and a four-year emphasis on international affairs. We are caught up in new studies of Faith and Order, of the Christian interpretation of sex, of the significance of the arts in worship and of evangelism, community involvement projects, the United Clothing Appeal, Traffic Safety efforts and many others which are the most current channels for cooperative youth action.

The United Christian Youth Movement looks forward to a period of increasing social and economic change, to an increase of 8,000,000 teenagers in the next seven years, to a new world of space travel and knowledge.

The UCYM's General Council commemorates the 25th anniversary of its founding at Lake Geneva, Wis., August 23-25. Through state, area and denominational councils, it is representative of ten million Christian youth who look searchingly at their activities within the church and as representatives of the church, at their part in world affairs.

The CHURCHES WORKING TOGETHER

CHURCH MUSIC IN TOLEDO

All 138 member-churches of the To- o Council recently received a ques- nnaire regarding administrative and anizational conditions and practices the church music programs now ng offered.

This survey of the status of church sic in the member-churches of the ledo Council was conducted by Dr. yd F. Sunderman, chairman of the ncil's music committee and head of music department of the University Toledo.

Questions included the age of the rch; its total membership; whether vntown, residential or suburban; the racter of the choirs, and the dollar ue of its music budget.

The total membership of the 68 rches which replied was approxi- tely 50,000. Nineteen churches had 00 or more members.

Forty-four churches reported employ- a salaried organist; 36 a salaried ector; 16 a salaried director-organist. With regard to the type of church: dence from six churches located in downtown area indicates that they choir membership or that no nges took place. Forty-one which sidered themselves residential rches revealed some gains in choir mbership. Twenty-two suburban rches noted gains. This was ex- ted, as many of the suburban rches have just been organized or been relocated during recent years. eems quite possible, comments Dr. derman, that the further removed a ch is from the downtown area, the e likely it is to report growth in membership.

Thirty-nine of the 68 reporting rches were more than 50 years old; 27 less than 50 years old. With rd to the types of choirs: five rches reported a mixed voice choir, gh school choir, a junior high school ir and a cherub choir; eight had a r representing the first three or- izations; three had a mixed voice r and a high school choir, while t had a mixed choir or a choir ifically designated other than the e-mentioned organizations.

prranos, altos, tenors and basses in of the 68 churches make up a total ing personnel of 1,360 singers, of m 35 per cent are men and 65 per are women.

our churches had an average choir attendance of 40 or more; six from 30 to 40; fifteen from 20 to 30; forty-three from 8 to 19.

Loss of choir membership was reported in 23 instances; 55 indicated no change, and there were 63 instances of gains.

Generally speaking, the size of the budget reflects the size of the church membership; but there are some glaring exceptions. Two churches with 3,000 and 1,800 members respectively have music budgets of $7,500 to $10,000, while two other churches of 1,500 and 385 members respectively had a budget of only $1,000 to $1,999. There were churches of 1,000 members which had a budget of $500 to $999. Fifteen churches reported music budgets of less than $500 a year.

COUNSELING PROJECT IN ST LOUIS

A unique three-year pastoral counseling program, through which hundreds of troubled men and women have been helped by a team of clergymen, psychiatrists, social workers and other specialists, was described recently by Dr. Jesse E. Thomas, chairman of the Department of Religion and Health of the Metropolitan Church Federation of St. Louis.

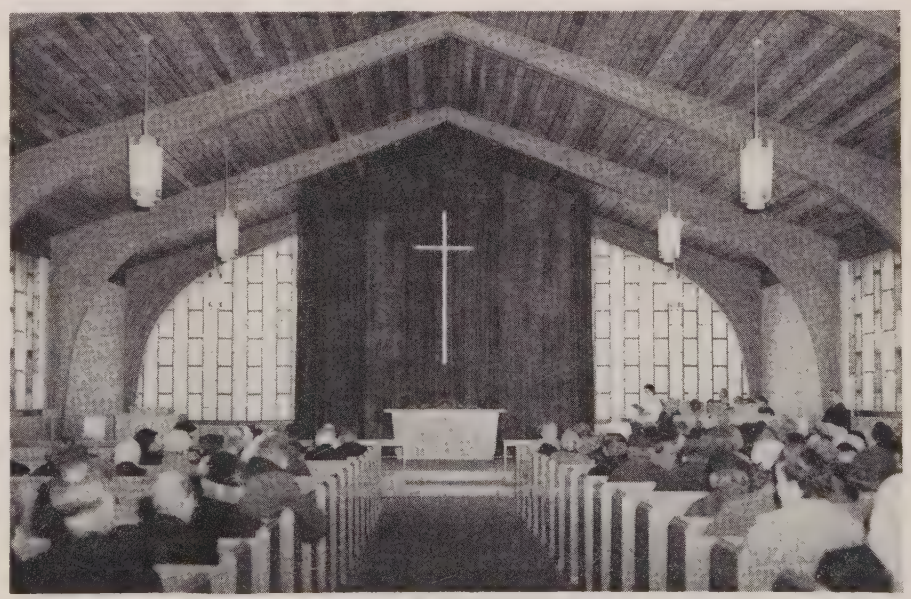
The plan is unusual, Dr. Thomas points out, in that it consists of a five-point program covering in-service training of pastors and physicians, supervision of the counseling clinic, seminars at Washington University School of Medicine, a medical-theological student fellowship, and an annual clergy-physician conference. The program is also unusual because it is interdenominationally sponsored.

The counseling clinic meets weekly throughout the year at Pilgrim Congregational Church, St. Louis. The professional staff is entirely volunteer; the church federation handles the appointments. When the clinic sessions are completed, volunteer staff remains for several hours to review the records, confer and agree on treatment.

The pastoral in-service training groups are held once a month in various sections of St. Louis. A Christian clergyman and a Christian psychiatrist serve as co-chairmen of each group, so that under guided leadership members of the clergy and physicians meet to study specific cases together.

The Washington University School of Medicine seminars provide weekly courses on *The Dynamics of Personality Development in Religious Counsel-*

(*Continued on Page* 26)



PROTESTANTS BUILD CHAPEL FOR MENTAL PATIENTS—Sunday service in the chapel at St. Lawrence State Hospital, Ogdensburg, N. Y., led by the chaplain Rev. Edward J. Sizeland, usually has 250 in attendance. Dedicated last November, the chapel and synagogue, located in the hospital grounds, were planned and built by Protestants and Jews in six northern counties of New York State under the leadership of the St. Lawrence and Jefferson County councils of churches, neither of which has a paid staff. (See OUTLOOK, January 1959, p. 27.) Hospital officials say the project has been a great morale-booster for the patients at the hospital.

Texas Teachers in Religious Re-training

By Harold Kilpatrick

THE new Department of Religion and Public Education of the Texas Council of Churches is the only department of its kind at a state level. It has no pattern of experience to follow. Pastors are becoming aware of the need for a special ministry to teachers and teachers are beginning to appreciate a program that brings them personal inspiration and practical help in developing moral and spiritual values through the regular instructional program.

Most public school teachers are religiously inclined and church-affiliated. The local pastor has an opportunity to recognize the role of the teacher in moral and spiritual training and to interpret and communicate this role to the community. Working with local councils of churches, ministerial alliances and individual pastors, the department has sought to develop better communication between the church and the school and a stronger personal relationship between the pastor and the teacher-communicant of the church.

Does a state council of churches have any role in public education? Should it have any concern for the religious implications inherent in the school curriculum? Does it have any role in encouraging the development of moral and spiritual values in the lives of boys and girls in the public schools and if so, what? What is the extent of the responsibility?

These were among the questions facing the new Texas Council of Churches soon after it was constituted six years ago. In some areas the role and responsibility of the council were clear-cut. It was obvious that the council should concern itself with interchurch cooperation, Christian social relations, overseas relief, Christian education in church and home, and some specific areas in political and economic affairs. In the area of public education, should the council stand by and witness the institution of "the American way of life" as the religion of the public school? Could it sanction a distortion in the application of the principle of "separation of Church and State" that would lead teachers to assume an attitude of neutrality or indifference toward religion? How could the council best reach teachers and administrators, encouraging them to perpetuate the Judeo-Christian heritage of moral and spiritual concepts upon which progressive features of Western civilization were based?

Dr. C. T. Gifford, who joined the staff of the Texas Council of Churches after 32 years as public school teacher and administrator, is a Presbyterian layman. He resigned as superintendent of a local school system to become director of the Texas Council's Department of Religion and Public Education.

Investigation showed that the average pastor has neither an awareness of nor concern for the significant role of the classroom teacher in character development. If they have given any thought to it at all, pastors have assumed that teachers need no special ministry. They make no effort to counsel the schoolteachers who are members of their congregations. Indeed, few pastors can name the classroom teachers who are members of their church. Some will not even hazard a guess as to the number of public school personnel whose names are on the church roll.

The council surmised that the classroom teacher has little more theological orientation than the average church member. On this assumption, the council decided to train the teacher. A program which offered theological orientation, spiritual enrichment and encouragement to examine his own personal faith would be more far-reaching than direct contact with students.

To plan such a program, the council called a conference of public school administrators, classroom teachers and university deans. The results of this conference convinced the council representatives that through proper instruction and guidance public school teachers could be encouraged to give a theistic interpretation of the universe and its creatures through the various disciplines of the regular school curriculum. With this encouragement, the council proceeded with the promotion and organization of a program for the spiritual enrichment of teachers.

Weekend Retreats

This "spiritual mission" to teachers was to be implemented through a program of weekend retreats. After some floundering, a series of retreats was organized for public school teachers and administrators, financed by a generous grant from the Fair Foundation.

Teams consisting of a well-known educator and a scholarly churchman made up the leadership of a retreat. University deans, college presidents, seminary professors and recognized Bible scholars serve on these teams, bringing to the program valid scholarship as well as a religious emphasis.

A typical retreat begins with dinner Friday evening and continues through the noon meal Sunday. There are four lectures in a series; one Friday evening, two Saturday and a concluding lecture as a worship service Sunday morning. The lectures are directed at the religious orientation and spiritual enrichment of the teacher. The other half of the team, the educator, leads forum discussions, organizes and directs small group discussions and serves as an advisor on the practical and legal aspects involved.

These programs have drawn high praise from those in attendance. Such

---

Harold Kilpatrick is executive secretary of the Texas Council of Churches.

comments as these are heard: "This has been an experience I shall cherish as long as I live; I feel physically and spiritually refreshed" or "a most rewarding and challenging experience; I am leaving a different person from the one who arrived." These testify to the fact that something we have not yet been able fully to appraise takes place in the teacher's life. In the "retreat" situation teachers not only experience a religious re-orientation but become personally involved in the moral and spiritual values program. Also, it seems to lend reinforcement to one's own sense of moral and spiritual worth to discover that the teacher down the hall or across town or in another community is concerned about spiritual things.

It soon became apparent that the "retreat" program, vital as its influence might be, could reach only a small per cent of the 70,000 Texas public school teachers and administrators. The pilot program had convinced the council that there was a need for the spiritual enrichment program and that teachers were eager for instruction and guidance. With this evidence of need and interest the council made plans to expand the weekend retreat program and to seek other ways to work with teachers and administrators in implementing the program designed to develop moral and spiritual values.

Department Established

Following a series of conferences with representatives of colleges and universities, public school administrators and classroom teacher organizations, and encouraged by their reaction, the executive secretary of the council proposed, and the state council accepted a plan to establish a Department of Religion and Public Education. Again the Fair Foundation agreed to finance the program. An eleven-member board was appointed and Dr. C. T. Gifford, a superintendent of a public school system, was employed as full-time director.

The board defined the purpose of the department and laid out a program in five general areas. The purpose of the department was defined as "a program to promote the development of moral and spiritual values in the public schools of the state." This was to be done through:

1. Weekend "retreats" for public school teachers and administrators.
2. Special emphasis programs.
3. Summer seminars.
4. Development and publication of tracts on religious perspectives.
5. Developing better communication between the church and the school.

The weekend retreat program was to be carried on as it had been originally projected and as described earlier.

Special Emphasis Program

The special emphasis program was designed to give community-wide recognition to the teacher through the church, emphasizing teaching as a Christian vocation and encouraging ministers to invite the teacher communicants of his church to informal conferences where each may become better acquainted with the others and exchange ideas designed to promote the moral and spiritual development of students.

The special emphasis programs are built around American Education Week in the spring. Some pastors have projected this idea to include other vocations, setting up quarterly meetings with lawyers, doctors, secretaries, managers and other vocational groups of the church constituency.

A sound program of special emphasis on moral and spiritual values, together with the development throughout the school of a climate favorable to religious orientation, depends upon informed leadership and support from the top. On this premise the department has instituted a program of leadership training seminars for school administrators and local and state school board members. One such seminar, led by Dr. Niels C. Nielsen, professor of philosophy and religion at Rice Institute, was held in Austin last December. Another led by Dr. George A. Buttrick of Harvard will be held at Southwestern University in June. Here 40 leading school administrators and state board members will gather for a three-day session to examine in a very practical way the philosophy and procedures of the public schools program which reflect the Judeo-Christian concept of man and his destiny.

In cooperation with the church-related colleges and universities of the state, the department is making plans for a summer seminar designed to help teachers extend their religious knowledge and better understand the nature and meaning of man's relationship to God and to His created universe.

This summer seminar is planned as an intensive three-weeks course carrying three semester hours of credit at the graduate level.

Willingness on the part of a teacher cannot substitute for a deficiency in training to point up the religious emphases in the various subject-matter areas. The department, therefore, seeks to develop, publish and distribute to the public school teachers a series of monographs dealing with the religious perspectives in the various disciplines. Such monographs will be directed at a practical rather than a philosophical approach to identifying and interpreting these religious emphases. Through the assistance of representatives of the Department of Religion and Public Education of the National Council of Churches, the department of the Texas Council has been able to secure scholarships and special travel grants to send representatives to a Special Program for School Administrators and Teachers at Union Theological Seminary in New York, and also to the Danforth Summer Seminar in Literature and Religion at the Divinity School of the University of Chicago. These seminars should prove invaluable to the representatives who will be engaged in writing the monographs for teachers.

Dr. L. D. Haskew, dean of the School of Education and vice-president of the University of Texas, leads a discussion period at a "session in the sun" during one of the Texas Council's retreats for public school teachers. The Texas Council is the first to establish a Department of Religion and Public Education on a state level.

Vacation Church Schools and Camps for 8,000,000

MORE than eight million American children and nearly 100,000 Canadian will attend vacation schools or church camps this summer.

To help eliminate the one-time summer slogan, "idle kids and idle churches," the Committee on Summertime Activities of the National Council of Churches estimates, approximately 100,000 schools will be held this summer by individual churches or groups of churches.

In addition, about 6,000 church camps and young people's conferences will be held by denominations related to the National Council's Division of Christian Education. These camps have been increasing at the rate of about 15 per cent a year.

Through vacation church schools, day camps, and work-and-play groups, thousands of churches and councils of churches attempt to reach some of the estimated 27,000,000 children and youth in the U. S. and Canada who do not attend church.

Total Protestant and Eastern Orthodox camps last year numbered 7,000 with 695,000 campers and 77,000 leaders.

"God and His World" is the theme of the 1959 summer program, designed "to help individuals grow in realization and love, to see God, and to know a sense of fellowship with Him as He works through persons and through natural and moral laws."

Learning about God, Jesus, the Bible and Jesus' way of life is the core of the vacation church school. The camp concentrates on teaching Christian principles by living them in small outdoor groups. Both schools and camps encourage children and youth to participate in the planning as well as the carrying out of their activities.

Schools usually run from two to four weeks, occasionally longer, and operate in both urban and rural areas, staffed by more than a million lay teachers who volunteer each summer for this work.

The number of day camps is increasing rapidly and a new development is family vacation church schools, held in the late afternoon so all members of the family can attend together.

In preparation, an estimated 40,000 teachers have attended the special training program for leaders conducted this spring by approximately 20 state councils of churches and 50 city councils across the country. Also, interdenominational leadership training camps have been conducted with the help of the National Council's Committee on Camps and Conferences. Many denominations, likewise, have held training sessions for camp leaders and provided training for vacation church school teachers.

"Vacation church schools and camps are coordinated with and related to the year-round program," declared Miss Olive Sparling, Toronto, Canada, chairman of the Summertime Activities Committee.

"What a youngster experiences and likes in these groups may determine his behavior away from the group," she pointed out. "Boys and girls often recognize their own problems in these vacation church school discussions and apply the group answer to themselves."

Miss Sparling is director of children's work for the United Church of Canada. The children's department of the National Council works with denominations to plan guidance and promotional materials and to help provide increasingly effective vacation church schools.

Cooperatively produced courses are used in interdenominational church schools across the country. Besides this, denominations often produce their own materials and use them in the schools of their denominational local churches.

Vacation church schools began as attempted answers to local problems. One was held in Montreal in 1877 which included hymns, Bible readings, memory work, calisthenics, and "patriotic exercises."

Lutheran churches in this country began schools about 1890, and shortly afterward Methodist, Congregational and Baptist schools were established.

Five were established by mission churches in New York City in 1901, and in 1904 they were taken over by the NYC Federation of Churches.

In 1907 Dr. Robert G. Boville of New York organized the National Committee on Daily Vacation Bible Schools, aided by industrialist Russell Colgate and a young man by the name of Harry Emerson Fosdick.

In 1907 the National Committee on Daily Vacation Bible Schools was established, and five years later New York City alone enrolled over 30,000 students.

The work spread abroad, the name was changed to International Association of Daily Vacation Bible Schools, in 1922 it affiliated with the International Council of Religious Education, and it now is part of the program of the National Council of Churches. By World War II 45 countries had established vacation church schools. In recent years they have become increasingly integrated into denominational programs of Christian education.

Church Leaders at Anti-Bias Conference

Vice-President Richard M. Nixon confers with four of the Protestant delegates attending a special national conference of religious leaders sponsored by the President's Committee on Government Contracts, of which the Vice-President is chairman. Left to right: Mrs. Theodore O. Wedel, Washington, D. C., past president, United Church Women; Dr. J. Oscar Lee, New York, executive director of the National Council's racial and cultural relations department; Rev. A. Dudley Ward, secretary, Methodist Board of Economic and Social Relations, Chicago; and Dr. Frederick E. Reissig, executive director, National Capital Area Council of Churches, Washington. The conference was called to advise the President's Committee on ways of eliminating racial and religious discrimination in employment of private firms working under government contracts.

The Life and Mission of the Church

By 'Bola Ige

BEFORE Christians and the Church today lies an open grave, (but it is a grave into which ily we might be consigned) — God in rist will still go marching on. There chaos in the world; this we know, but e often think that "it doesn't bother , anyway." This has been the attitude r many years and in many places. he result is that the Christian Church d Christians have allowed the ground be cut from under their feet; they ve identified themselves at particu- r periods with particular interests. hey often have not really been *in* the rld at all; they lived a life of their n divorced from the world outside. ristians have spent a good deal of ne and energy protecting the walls the Church against the encroach- ent of outsiders, have not dared even peep out from the heavily curtained ndows to see what is happening out- de." They suffocate the Church and emselves. But the Spirit of God still rvades the earth.

The challenges which Christians face day are far more potent than they faced before; the emergence of w self-governing states in Asia and rica and the recent realization of tin American countries that no self- pecting free country should allow f to be kicked about either from ide or from the outside; the build- of new patterns of society in many ntries and the consequent disinte- ion of traditional set-ups; the great ance of Communism and its appeal least for ideological reasons; the rification of technology as the pan- to all industrial problems; the last- battle of white supremacists and bitterness it engenders, etc.; but by the most important challenge for istians today is the need for a re- mination and a new understanding our mission.

The mission of Christians and the urch is to the whole world and there- e transcends "mission boards" or issionary societies." Mission and for- n mission boards may have been onymous in the past; it is not so at today. Some of us, however, believe t the mission of the Church is as ch needed in Nigeria, from which I ne, as it is among vast numbers of n-Christian people in this country among some so-called Christians base racialism, intolerance, bigotry

'Bola Ige of Nigeria has come to the United States to serve as Overseas Secretary of the 18th Ecumenical Student Conference on the Christian World Mission.

Mr. Ige has been active in the World's Student Christian Federation and has served as secretary of the Nigerian Student Christian Movement. An Anglican layman, he recently received a degree in law from the University of London.

and fascism on some brand of Christian theology.

The whole world belongs to Christ, and it must be within His Church's purview. What happiness is there for us Christians while the Church in Germany faces a materialist ideological struggle more militant than most faiths or nationalisms? How can we be complacent when the Student Christian Association of South Africa faces the monster of a fascist government which perverts Christian doctrines to oppress and exploit the majority race? How can we be indifferent when Indonesian Christians have their homes burnt down and the property destroyed by pseudo-nationalist Moslem brethren? How can we not gird our loins when in this part of the world lynchings of Negroes still take place and religion is fast becoming a tranquilizer or a pep-pill, and where selfish, material and worldly interests clot up the hearts and minds of the people, young and old. In addition to those mentioned above; it does seem to me, a Nigerian, that there is another sphere of mission: we have no right to continue to dismember the body of Christ or keep it chopped up as it has already been dismembered; we have no right to indulge in the luxury of blatant and competitive denominationalism.

Canon Max Warren in the May 1959 issue of Church Missionary Society's *News-letter* quotes from a letter someone recently wrote to him:

> I believe that most people still assume that the Africans to whom we missionaries go are like sponges—ready and eager to absorb undiluted all the good teaching and culture we have to impart. . . . The fact, of course, is that the modern African is far more like a discriminating octopus feeling around in a highly selective manner for what he wants, and thinks will best nourish him in the search for the knowledge and skills he has decided to acquire.

For the word "Africans" and "African," substitute "non-European and non-American peoples," and we shall see that it is a global affair. The "missionary" still thinks of himself as "the person who takes Christ to another people." The missionary today must be "someone whom Christ takes to some other people," and who rejoices in this insignificant and humble role. If he cannot be such person, he will eventually be thrown out.

It is on this new understanding of mission that the 18th Ecumenical Student Conference will deliberate at Ohio University, Athens, Ohio, from December 27, 1959 to January 2, 1960. Three thousand students, some 1,300 of them foreign students in this country, will, under the leadership of Bishop Lesslie Newbigin, late of South India and now general secretary of the International Missionary Council; Rev. D. T. Niles, of Ceylon; Rev. Martin Luther King and many others, listen to what the world is saying, what the Word of God has to say to these various situations in the world, and attempt to see what should be our response. Of course, we shall then have the need for answering God's call to go and mission — that is, to serve Him and everyone in that place of life which it has pleased God to put us. It will be an international, interracial, and interdenominational conference, and thus, although we are students and young people, we shall with a clearer understanding of the Life and Mission of the Church be doing our bit, like seventy-three other national Student Christian movements all over the world, in witnessing to God's kingdom; we shall also be helping to bring to reality the prayer which the Lord of our life and the world prayed — "that all may be one."

Jamaican Women Move Toward Full Citizenship Role

WOMEN have had the vote in Jamaica for 40 years but some may have been a little slow in grasping the power already at hand to do the very things they've been dreaming about.

In many ways, they're advanced politically. The capital, Kingston, has had a "lady mayor" for several years, and many women are taking their places in civic life.

Still, the great mass of island women hang back. They are hampered by the fact that they have not received an adequate education. Further, the facilities for home-making of so many, especially those living in rural areas, are primitive compared with the freezer-electric-washer life of their more fortunate sisters, that they are chained to long hours of back-breaking toil in just caring for their families.

Some of their leaders have felt recently that not enough women are learning the full meaning of civic responsibility. They decided that something must be done.

So reports Mrs. Esther Hymer, a national executive of United Church Women, on her return from a unique three-day seminar at the University College of the West Indies. It was attended by 130 well-known Jamaicans and heads of religious-welfare-civic-educational organizations, plus some American visitors and an eminent official of the United Nations.

Mrs. Hymer found that despite the obvious difficulties women and men face in Jamaica, exciting changes are taking place. A block or two away from the old farmers' market, where country women bring their produce every Thursday and sit on the ground until Saturday to dispose of it, has risen one of the most shining, up-to-the-minute supermarkets. A new library is filled with eager knowledge seekers. A new art collection in the museum displays the robust and colorful art of the Jamaicans. New housing projects to meet the serious housing shortage are going up. The people are responding in the way all people do when they begin to get their independence, she notes.

The seminar she attended was sponsored by the Jamaica Christian Council and a special women's committee with the co-operation of United Church Women, U.S.A. This is the first time that UCW, a general department of the National Council of Churches, has helped with such a meeting in another country where representatives of many local women's organizations sit down with consultants to review the new role of women in the emerging countries and the participation of women in public life. This sort of meeting is part of a worldwide movement to encourage civic responsibility on the part of women, initiated by the UN Commission on the Status of Women.

The part played by UCW in sending two representatives was made possible by a grant from the Lilly Endowment Fund of Indianapolis.

Through addresses and intensive discussions of women as citizens, as well as homemakers, they delved into the means of overcoming illiteracy; the combining of literacy courses with practical, day-to-day subjects such as maternal health, housing, nutrition, home improvement, cottage industries and how Jamaican women can strengthen family life.

They came up with significant conclusions, chief of which was that basic education in citizenship should be provided in the schools for both boys and girls, with the latter given special courses in order to be able to fulfill their civic responsibilities on equal terms with men.

Mrs. Sophie Grinberg-Vinaver, chief, UN Commission on the Status of Women and a French jurist of wide experience, in reviewing the recommendations made by the discussion groups, pointed out that the best impetus to responsible citizenship lies in more education at all levels — primary, secondary and vocational.

The educated woman is one who has an intelligent understanding of her function in society as a whole and an enlightened responsibility toward her surroundings, the findings stressed. Recognition of spiritual values gives citizenship a sense of service and broadens the concept of family to include the home community and the world. Women should develop an awareness of a connection between the home and the government, and increase their knowledge of the way government functions.

"Only when women make full use of their political rights can they achieve equality, not in law, but in fact," she said. "They must exercise their right and duty to vote, to stand for election or appointment to public office, and to cooperate with and help develop public programs."

Mrs. Grinberg-Vinaver, who planned and led the seminar for Asian women in Bangkok two years ago, led the Jamaican discussions aided by the two United Church Women representatives —Mrs. Hymer of New York City, national director of Christian World Relations and UN official observer, and Mrs. Francis B. Sayre, Sr., of Washington, D. C., national World Community Day chairman.

Dr. Philip Sherlock, vice-principal of the University College of the West Indies, who opened the seminar, declared that women had played an important role in the transition of the West Indies from neglect and apathy to purposeful activity. Jamaica is a member of the West Indies Federation formed early in 1958.

At a dinner meeting, attended by leaders in the Jamaican community, Mrs. Edna Manley, wife of the Chief Minister of the Federation, declared that the women of Jamaica are the more responsible of the sexes. It is their continuing job, she said, to lead the fight for education and the instilling of Christian ideals. She praised Kingston's first woman mayor, Mrs. Iris King, whose State Department-sponsored visit to the United States last year, and specifically to the United Church Women triennial assembly in Denver, Colo., led to her organizing the Jamaican seminar.

The NORTHFIELD and CHATEAU

A Perfect Setting for Your Group Meetings or Conferences

Combine pleasure with business at this distinguished Country Inn. Quiet comfortable rooms in the Chateau and also in the Inn for meetings ... spacious-restful lounges for relaxation, delicious New England meals, a friendly atmosphere, will make your stay here a happy and satisfying one.

Our 250-acre estate has its own 9-hole golf course, swimming pool with sun deck and snack bar, tennis courts, croquet, shuffleboard and nature trails.

Here in 1888 Dwight L. Moody founded the famous Northfield Summer Conferences. Near the NORTHFIELD SCHOOLS—191 miles from N. Y. City—100 miles from Albany and Boston.

For descriptive booklet, rates, and reservations telephone Northfield 341 or write

A. Gordon Moody, Manager

EAST NORTHFIELD 24, MASSACHUSETTS

hurch Young People Enroll in 1959 Work Camps

A THOUSAND church young people from all over the world, 200 of them Americans, will give a leisure summer vacation and the forts of home to work side by side young people from other nations in ding schools, playgrounds, refugee ers, and the like.

his summer will be the thirteenth es of ecumenical work camps which be conducted in 27 countries under sponsorship of the Ecumenical Vol- ary Service of the United Student istian Council.

he young people selected for the ps will, in addition to their hard k, pay for the privilege out of their pockets.

merican program director of the ject is Rev. Frederick Stoerker, of National Council of Churches' Di- on of Christian Education.

Ir. Stoerker described the program "a graphic demonstration to the ld of the concern of youth for the fare of others.

With every blow of the hammer and ng of the pick-ax," he declared, "they ess to the nature of the Christian living and working together with ng people who differ from each er in national customs, ways of ship, personal background and con- ions, race and church affiliation."

ch work camp will have two co- lers and about 25 workers from participating countries. No more than four Americans will be in any one camp.

Some of the approved projects which the young people will work on include the rebuilding of a YMCA camp site in Germany destroyed in the war, building a parish hall for a church in Austria which has held services in a hotel since 1925, and building a playground for Christian children in a Moslem area near Marseilles, France.

Other camp groups will landscape a new city hospital on Okinawa, construct a vocational school in Korea, transform a house into a YMCA headquarters for interracial activities among people in northern Rhodesia, renovate a girls' dormitory in Knoxville, Tenn., and cottages for Alaskan children on Kodiak Island, and process clothing for overseas shipment in New Windsor, Md.

Others will weed and harvest rice crops in Bolivia for farmers who are Okinawan refugees, build a playground in Hong Kong, work on a home for refugee and orphan girls in Jordan and children's camps in Lebanon.

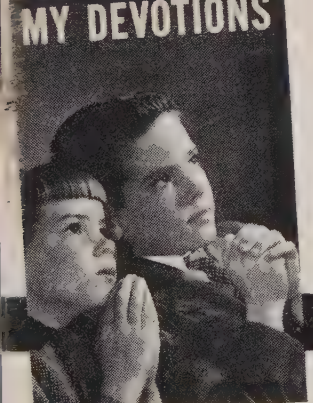
The required ages of participants are 19-30, but most of them are college upper classmen. They are selected by an interdenominational committee from ten denominations. Of those going overseas from the U. S., about half are young women. Women will predominate in the U. S. work camps. About one out of ten work campers is doing it for the second time.

The program began in 1947 as an extension of World War rebuilding and as the first program of the Youth Department of the World Council of Churches. The program is now a permanent one under World Council auspices. The National Council of Churches organizes and administers camps in North America, and recruits and places Americans in camps around the world.

Most of the camps will run from four to five weeks, with those in the U. S. a little longer. In addition to work, the camp program includes daily worship, Bible study, recreation, and educational program, and community relations.

"These young people want to do something to make the world a different place," said Mr. Stoerker. "Working with their hands on some projects which will really meet some aspect of human need seems to satisfy the striving of these Christian youth."

errific! Our children love MY DEVOTIONS"–Rev. Max E. Heinz, Forest Park, Ill.



NEW! Daily Devotions for Young Christians

Readings and prayers for children 8 to 13. Attractively colored cover. Drawings and full-page photographs highlight the devotions. Issued monthly for as little as 10¢ per copy!

Send for FREE SAMPLE COPY!

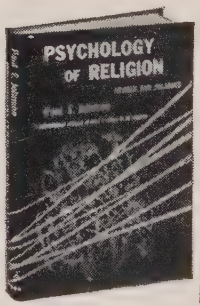
MY DEVOTIONS is successfully carrying a spiritual program into more than 100,000 homes. Let it help your children learn to commune with God daily.

CONCORDIA PUBLISHING HOUSE
St. Louis 18, Mo.

NC 6
MY DEVOTIONS Circulation Dept.
3558 S. Jefferson Ave., St. Louis 18, Mo.
Please send me a FREE sample copy
Church_____
Address_____
City_____ Zone___ State_____
Requested by_____

PSYCHOLOGY OF RELIGION

Revised and Enlarged



Paul E. Johnson

This is a completely revised and enlarged edition of a book that gained immediate acceptance when it was first published. Not only has the book been brought up-to-date, but two chapters have been added. One is a completely fresh approach to the various psychologies of religion current today. The other discusses the problem of the sense of religious vocation. **$5**

Order from your bookstore

ABINGDON PRESS
Publishers of THE INTERPRETER'S BIBLE

Churches Working

(*Continued from page* 19)

ing. Through the medical-theological student fellowship medical students from Washington and St. Louis Universities meet four times a year with theological students from Concordia and Eden Seminaries. The annual clergy-physician conference in January attracts some 250 of these professionals for lectures and panel discussions.

In addition to this five-point program, three commissions of the Metropolitan Church Federation respectively place, supervise and give guidance to some 25 chaplains in private and public institutions; provide a ministry to ex-prisoners and parolees; study the literature in the field of religion and health, make it available to churches, and formulate policy for the team approach of physicians and pastors in the treatment of patients.

FOLLOW-UP OF CLEVELAND

The Indiana Council of Churches was the first state council to have a study conference on international affairs patterned after the Cleveland Conference of last November. On April 14, 65 outstanding ministers, laymen and women met under the leadership of Dr. Kenneth Maxwell, executive director of the National Council's department of international affairs. The gathering was part of the Nationwide Program of Education and Action for Peace.

Another evidence of interest in international affairs on the part of the Indiana council is the 8th annual seminar at the United Nations, which is planned for November 1-6, 1959.

AT THE BETTER HOMES SHOW

The Greater Wheeling Council of Churches had this year for the first time a display booth at the Better Homes Show, writes Mrs. A. B. Stenger, executive secretary.

With the theme "Faith in God—Foundation for Better Homes" on the back wall of the booth and a scene of homes and a church with people entering, there was a table decorated with gold paper and an abundance of printed materials to give away. This material included a special brochure giving the names, addresses and telephone numbers of the ministers and participating churches of the council, with times of services. There was also some denominational literature and each evening there was a showing of "Does Christ Live in Your Home" and a filmstrip projector showing "The Bible and the Presidents."

The cost of the space was about $85.00. Each of the 41 churches in the council was asked to contribute $10.00 toward the cost of the brochure, of which some 8,000 copies were distributed.

The council's display at the Better Homes Show was under sponsorship of the department of community good will and understanding, Rev. Melvin S. Risinger, chairman.

COUNT YOUR BLESSINGS!

The Apostle Paul writes,

"in everything give thanks."

Have you ever wished that you could show your appreciation to God for His blessings by helping others and still provide some financial security for yourself?

A SALVATION ARMY GIFT ANNUITY AGREEMENT

will do this for you.

For a gift of $100 up you will receive a dependable fixed income for life (up to 7.4% depending upon your age).

After your lifetime, or that of your designated survivor, the balance of your gift is used to support the program for others as conducted by The Salvation Army.

Many other advantages including the income-tax savings are described in booklet NC91 Why not mail the coupon today? No obligation.

THE SALVATION ARMY
120 West 14th Street, New York 11, N. Y.

Gentlemen:
Kindly send me Annuity Booklet NC91

Name.....

..... Date of birth

Address.....

City.....Zone.....State.....

THE SALVATION ARMY

Important Summer Reading

HORIZONS OF CHRISTIAN COMMUNITY

BY PAUL S. MINEAR. A look at New Testament writings and the early church to find God's plan for the church. Creates an inspiring new concept of Christianity. *$2.75*

THE NATURE OF THE UNITY WE SEEK, edited by Paul S. Minear. Official reports, addresses of the Oberlin Conference on Faith and Order. *$4.00*

CHRISTIAN UNITY IN NORTH AMERICA, edited by J. Robert Nelson. Writings by Christian leaders on problems of unity. *$3.50*

A GUIDE TO CHRISTIAN UNITY, by George L. Hunt. Study guide for local church. *$1.00*

THE LAYMAN READS HIS BIBLE, by M. Jack Suggs. Background information on history, etc., for effective study. *$1.50*

THE LAYMAN LEARNS TO PRAY, by Lloyd V. Channels. Where, how, when to pray and how best to phrase prayer. *$1.50*

from the publisher of: *THE TEACHER AND YOUNG TEENS, by Louise Griffiths, $1.75; ALEXANDER CAMPBELL AND HIS NEW VERSION, by Cecil K. Thomas, $4.00*

At Your Bookstore

BETHANY PRESS

BOOKS

rmons Preached in a iversity Church

y GEORGE A. BUTTRICK, Abingdon ss, Nashville, Tenn., $3.75.

he twelve great volumes of "The erpreter's Bible" have made its editor of the most esteemed ministers in erica. Yet until now he has never olished his sermons. He has always n hesitant about committing them to nt, since, as he explains, they are igned for the ear instead of the eye. e twenty-five that now become avail- e were all preached in the Memorial urch at Harvard University.

hese sermons have intellectual ro- tness. Here is a keen and honest rch for truth, the kind of probing ught which commands respect, with glossing over the serious obstacles to h.

hese sermons also reach the heart. ey reveal a sensitive imagination and spirit of a sympathetic counselor. e Harvard preacher gives warmth ally with light.

he appeal to both the mind and feelings is heightened by the style a literary artist. There is never any- ng that is slip-shod in the diction. It both the lucidity and the vividness t characterize writing of the first k.

r. Buttrick's sermons are classified wo main sections: (1) Faith and bt, (2) Faith and Life. A briefer l section includes sermons in ob- ance of the great periods of the istian year — Advent, Christmas, , Holy Week, Easter and Pentecost.

he first sermon illustrates the blend ualities that make Dr. Buttrick's aching noteworthy. Entitled "The ely Voyage," from beginning to end ries a marvelously sustained figure eech describing man's life as a y passage from birth to death, the le veiled in Mystery from which the voyager must choose between the little securities that afford no ultimate security and a great adventure of faith.

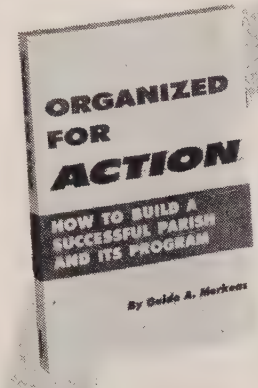
An example of a different and unusual type of preaching is the sermon based on the much discussed novel of Paul Camus, "The Fall." This is a masterpiece of interpretation showing how the French author, as he confronts the predicament of modern man, "moves around the edges of a doctrine of redemption" and almost comes "in sight of both Bethlehem and Calvary." Accepting Camus' analysis of the human situation, the sermon goes beyond the existentialist's diagnosis and points to the Christian's "leap of faith."

The final sermon, "Dimension of Depth," based on the text, "deep calls to deep," is an eloquent sounding of the insistent note that the Christian faith plumbs depths of meaning in our existence that science cannot reach. It calls us to "wonder and prayer" as over

The Princeton Institute of Theology

JULY 6-16, 1959
PRESENTING:
Ralph Sockman • Robert McCracken
Kenneth Foreman • Thomas Torrance
and many others
Registration: $5.00 per person
$7.50 per couple
Board, room and tuition
$50.00 per person

For information write Institute of Theology
PRINCETON THEOLOGICAL SEMINARY
Princeton, New Jersey

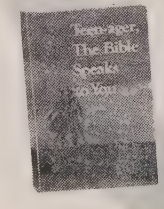


ORGANIZED FOR ACTION
by Guido A. Merkens
A detailed manual for church growth, built on a sound Scriptural foundation. Shows pastors and parishioners how they can develop the full potential of their church. Included are sample letters, program outlines, record forms, directions for leaders, and plans for numerous other church activities.
128 pages, Cloth $2.50

PRACTICAL AIDS FOR YOUR PARISHIONERS

FOR SUCH A TIME AS THIS
by Oswald Riess
Warm encouragement for those shaken by modern crises and events. Both young people and adults will want to keep FOR SUCH A TIME AS THIS handy to bolster their faith in God's love, mercy, and salvation. *140 pages, Cloth $2.50*

POWER THROUGH PRAYER
by Ronald W. Goetsch
A practical guide for Christians who long for a more effective prayer life. Scripturally-oriented, POWER THROUGH PRAYER points the way to a deeper understanding of prayer and its spiritual power.
145 pages, Cloth $2.50



TEEN-AGER, THE BIBLE SPEAKS TO YOU
Edited by Walter Riess
In answer to the teen-age query "Where in the Bible do I find help?" this book offers 43 Scripture readings by teen-agers who know what has helped them and will help other young people. Each Bible selection is prefaced by a teen-ager's own words telling why it is his favorite. *88 pages, Paper $1.00*

At All Book Stores

CONCORDIA
CELEBRATING 90 YEARS OF RELIGIOUS PUBLISHING
PUBLISHING HOUSE • 3558 S. Jefferson Ave. • St. Louis 18, Mo. •

against the "slide rule" answers that deal only with the surface aspects of life.

Many readers of the OUTLOOK will recall Dr. Buttrick's distinguished presidency of the Federal Council of Churches twenty years ago. Others still remember gratefully the spiritual impact of his role in the National Preaching Mission of 1936-37. All will rejoice that his scruples against the printed sermon have at last been overcome!

SAMUEL MCCREA CAVERT

A Handbook of Christian Theology

Edited by MARVIN HALVERSON, Meridian Books, Inc., New York. $1.45.

One hundred and one "definitive essays on concepts and movements of thought in contemporary Protestantism" appear in this paper-back Living Age Book edited by the executive director of the National Council's Department of Worship and the Arts. The essays were all written for this volume.

Truman B. Douglass writes on Protestantism, Reinhold Niebuhr on Sin, John A. Hutchison on Transcendence, Douglas V. Steere on Mysticism, Erich Dinkler on Hermeneutics, John E. Smith on Existential Philosophy, and Daniel D. Williams on Liberalism.

Mr. Halverson thinks it appropriate to "summarize and examine the consequences of . . . renewed tension between a historical and conditioning faith and a modernity which contests the faith and challenges its assumption." He aims to provide "not only a source book to a understanding of Protestant thinking but an original document of our time and a record of the theological situation in the twentieth century."

BENSON Y. LANDI

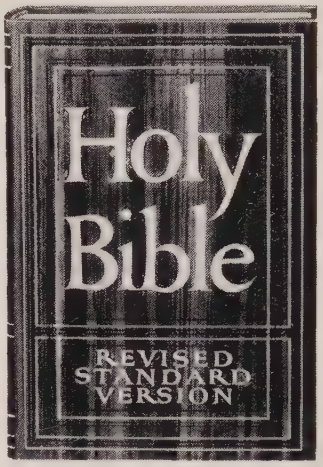
Indians and Other Americans

By HAROLD E. FEY and D'ARCY MC NICKLE, Harper and Brothers, New York, $3.75.

Out of the many governmental poli cies of the past, the authors of this new book obviously consider the period be tween 1928 and 1948 as a brief bu bright spot in an otherwise dark history Although severely blocked from realiza tion on many points, the Indian Re organization Act passed in 1934 "re leased a broad attack upon poverty educational backwardness, health serv ice deficiencies, bureaucratic controls and dependency."

Other programs — including the current one which stresses termination — have largely resulted in land loss and disruption of tribal unity. Documenting their claims with considerable data about reduced tribal land holdings, the authors show that the central problem of bringing Indian people into a shar ing of American life with a minimum of personal disorganization has ofttimes been forgotten by policy makers in their eagerness to make Indians into small landowners — in Anglo Saxon eyes the

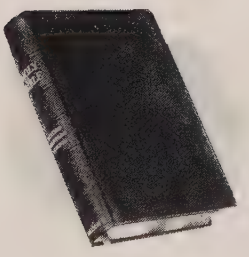
PERFECT GRADUATION GIFT . . .



Give them God's Word to guide them

. . . in the language we use today

THE REVISED STANDARD VERSION BIBLE



More than ever before, today's young people need the constant guidance and inspiration of Holy Scripture. What more timely graduation gift can you offer than the Revised Standard Version Bible . . . written in the clear, familiar language we use today. Since this, naturally, is the language young people know best, your graduate will read the stories and teachings of the Bible with *new and fuller* understanding.

There are many handsome editions of the RSV Bible from which to choose. One will make a perfect guide and companion in the important years ahead. Ask your book dealer to show you RSV Gift Bibles today.

Graduation Gift Bible. (3807, 3807R.) A fine edition in black or red genuine leather. Plenty of space between lines for easy reading. Complete footnotes. Gold edges, ribbon markers. Page size: 5½" x 8¼". Boxed. . . **$10**

New . . . Parallel Edition New Testament (380) containing the Revised Standard Version and King James Version set side by side in parallel columns. Each page shows at a glance where these versions differ and where they are similar. Helpful reading for laymen; a basic aid to students, teachers and clergymen. Dark green cloth binding. Page size: 5½" x 8¼". **$3.50**

RSV BIBLES FOR VACATION BIBLE SCHOOL

Young people's Illustrated Edition (2803) contains 12 full-color pictures and 12 maps in color. It is invaluable for Scriptural study. Comes in sturdy black leatheroid binding. Page size: 5¼" x 7½". Boxed **$3.50**
With zipper (2804Z). Boxed **$5.50**

Bible at upper right (3800) . . . **$6.50**

THOMAS NELSON & SONS

Exclusive publishers of The Revised Standard Version Bible

A SUMMER FAIR?
A FALL BAZAAR?

Let us send you a consignment of unusual and interesting articles from India, priced ready for sale, in a price range calculated to appeal to bazaar customers. You will not only make money for your own project, but you will be helping to raise the standard of living of the women of India.

Our consignments are prepacked, contain about $200 worth of merchandise, and are sent to you postpaid, wth no deposit required. You keep 25% commission on your sales, and return any unsold articles.

A package contains a varied assortment:

- **Dolls in authentic costume**
- **Hand-woven and hand-blocked cottons**
- **Unusual silk scarves**
- **Ornaments of rosewood, sandalwood, horn, and ivory**
- **Brassware not seen in stores**
- **Exotic jewelry in turquoise, silver, and ivory**

Such a display will add interest and glamor to your affair.

Please send us a card right away, so that we may put your name on our list for shipment

WHITING INDIA GUILDS, Inc.
(Non-profit)
110 East 23rd Street
New York 10, N. Y.

y way for "civilized" people to live. The authors of this book are undoubtedly familiar to OUTLOOK readers. Harold Fey is editor of *The Christian Century* and Dr. McNickle, who at one time served on the U. S. Bureau of Indian Affairs, is now working with the American Indian Development Program, a non-governmental project aimed at helping Indian communities develop their own resources.

The purpose of their book is clear. "Perhaps we can excuse the past if we can pull the pieces together and make the Indian story a success story." They find merit in and call for a more serious look at the possibility of extending technical assistance programs, now largely directed toward undeveloped countries outside the United States, to include Indian communities. These programs would allow Indians themselves to plan what is best for their future — an opportunity not open in the past.

The extensive bibliographical notes suggest the research necessary to produce a book which follows the governmental policies concerning Indians from colonial times to the present Administration. Readers will find it gives a fine overview and provides a means of comparing the different approaches which have flourished for a time, then failed. Through this book Drs. Fey and McNickle hope to reverse this pattern by arousing public awareness to the possibility of yet "redeeming the past."

ANNE O. LIVELY

The Church as Employer, Money Raiser and Investor

By F. ERNEST JOHNSON and J. EMORY ACKERMAN, Harper & Bros., New York, $4.00.

In this book the Department of the Church and Economic Life of the National Council of Churches is publishing its tenth volume in the series entitled "Toward an Understanding of the Ethics and Economics of Society." Unlike many of the first nine books, the present volume is dynamite.

In the section of the book concerning the Church as Employer, the basic consideration is the employment of clergymen. The average cash salary of all ministers responding in the survey was $4,436. Thus the frequently expressed opinion that the minister is the most poorly paid of all professional workers is documented. Only four communions have exceeded this figure: Presbyterian, $4,841; Episcopal, $4,666; Congregational Christian, $4,596; and Disciples, $4,541.

The church interprets full training for a minister as four years in college and at least three years in theological school. After such training he can look forward to receiving a salary only

PLANNED PARENTHOOD AND BIRTH CONTROL IN LIGHT OF CHRISTIAN ETHICS
by Dr. Alfred M. Rehwinkel

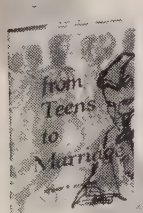
Dr. Rehwinkel discusses the delicate subject of "birth control" frankly and helpfully, from a Protestant point of view. Those looking for a satisfactory answer to this perplexing problem will here find guidance that enables them to form wholesome conclusions and direct their lives by Christian convictions. *128 pages. Cloth, $2.25. Paper, $1.50.*

INDISPENSABLE HELP IN FAMILY AND MARRIAGE COUNSELING

Three frank discussions of sex, love, and marriage in the Christian world. By eminent teachers, sociologists, psychologists, and family counselors.

ENGAGEMENT AND MARRIAGE *by various authors*

Examines the teachings of the Bible and major writings of the church on betrothal and marriage. Traces the church's position throughout the ages. Included are frank discussions of marriage, divorce, the family, the place of sex in human life, bethrothal, remarriage, family relationships, birth control, and child spacing. Compiled and edited by men eminent in the fields of sociology, religion, education, and family counseling. *208 pages. Cloth, $3.00.*



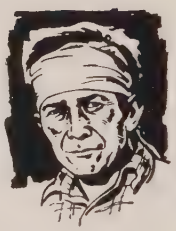
FROM TEENS TO MARRIAGE *by Reuben D. Behlmer*

A frank talk to teens and young adults about themselves, the future, sex, love, and marriage. Designed to steer young people toward a successful marriage and help parents, educators, ministers, and counselors understand the problems of modern youth. The author writes from a background of over 30 years of contact with young people as a teacher, athletic coach, and counselor in family living. *112 pages. Cloth $1.95.*

At All Book Stores

CONCORDIA PUBLISHING HOUSE • 3558 S. Jefferson Ave. • St. Louis 18, Mo.
CELEBRATING 90 YEARS OF RELIGIOUS PUBLISHING

Indians and Other Americans



TWO WAYS OF LIFE MEET

By HAROLD E. FEY and D'ARCY McNICKLE

"The most accessible brief source of information and stimulation to basic thinking about the problems of Indian Americans available between the covers of a single book . . . The volume should be assigned reading . . . for all those who write and speak on Indian Americans; for social welfare workers; for social action committees in churches; and for all those whose consciences are troubled by our unhappy record and the sad present state of many Indian communities and who wish they knew what could be done to solve the problems involved."— GALEN WEAVER, in the *Christian Century* $3.75

At your bookseller
HARPER & BROTHERS

This Remarkable New Tax-Free Life Income Plan

is "the best I ever heard of,"

says a leading investment banker

Here is why he plans to convert stocks to an American Bible Society Life Income Agreement.

1 No capital gains tax or gift tax to report on converted securities

2 A big contribution deduction

3 Reduced annual income tax

4 Tax-free income for life and for a survivor, if desired

5 Much more net income than before

6 Reduced estate tax

7 AND the big satisfaction of helping to place the Scriptures in over 250 languages in the hands of spiritually hungry people throughout the world.

We'll be glad to show you what we have done for others and exactly how much *you* can gain financially through this plan. Write today!

AMERICAN BIBLE SOCIETY, Dept. NCO-96
440 Fourth Avenue, New York 16, N. Y.

Please send me without obligation information on the American Bible Society Life Income Plan on amounts of $1000 or more.

☐ Mr.
☐ Mrs.
Name ☐ Miss _____
(please print)

Address _____

City _____

Zone _____ State _____

slightly higher than that of the high school girl who goes to business college for a few months and becomes an office secretary.

The church has manifestly failed in its ethical obligation to pay its fully trained clergy a living wage. What is the answer? Christian stewardship in giving to God out of a sense of gratitude for His many gifts to us. The immense resources of American Protestants are simply not finding their way into church channels.

The second section of the book deals with the Church as Money Raiser. Since this book is one of a series on ethics and economics, most of the topics in this section relate to standards of behavior rather than to techniques of actual fund raising. It is not surprising to learn that the churches almost universally oppose bingo or gambling as devices for raising funds; likewise, most churches report a decline in suppers, bake sales, bazaars and similar commercial methods. Paid advertisements in local church bulletins and brochures are frowned upon. The question of "tainted money" has curiously been dropped from the "hot seat" it occupied a generation ago; the feeling that "all money is tainted" seems to represent the general belief today. The influence of donors on policy is seldom a direct problem; "invisible censorship" by the known attitudes of wealthy donors seems to operate without the mechanics of their having to make their wishes explicit.

The use of social pressure is a much more difficult problem in churches today. The publicized gift of a "pace setter" will often influence upward the gifts of those who would like to buy prestige and standing in the local church.

Notable progress has been made in the past generation in moving away from the pattern of a few "angels'" giving a sizable percentage of the local church budget.

In spite of generous giving for relief and reconstruction after World War II, benevolence giving has made no significant gain in proportion to local expense giving.

The treatment of "Motivation Giving" shows that all motives are mixed, and quotes several times from Dr. T. A. Kantonen, author of the book *A Theology for Christian Stewardship*. In the discussion of the use of professional fund-raising firms, it is correctly pointed out that the former prejudice against this practice has been largely overcome. "The Church as Money Raiser" concludes with the recognition that behind the needs and budgets of local churches and denominations is the responsibility to call individual Christians to total dedication.

It should be borne in mind that the section "The Church as Money Raiser" has for its basic purpose the raising of ethical issues in this field, and the limitation of scope precludes a full discussion of these problems.

The third section of the book is devoted to the theme "The Church as Investor." A study of the way Protestant churches invest their capital funds reveals a wide variety of patterns. Some communions refuse to invest in tobacco stocks, even though many members of their boards freely use tobacco products. Some denominations make a sharp distinction between monies that can be invested in semi-philanthropic programs like scholarship loan funds and those which must be invested strictly on the basis of business. Farm mortgage loans to communicants are usually arranged on a strictly business basis, although denominations have an obvious interest in encouraging their young farmers to live and work in the community. Very few communions exercise their stockholders' obligation of seeking to influence corporations toward a more ethical policy; if some ethical problem arises, they usually prefer to divest themselves of that particular stock.

In summary, it seems that the church falls far below a reasonable standard of remuneration to its chief employee group, the clergy. Many local churches are violating a sound ethical principle by continuing to engage in commercial practices which put them into direct competition with legitimate restaurateurs, merchants and business firms in the community. The church generally follows the secular community in its standards of selection of investments and its administration of its investment portfolio.

This book should be read by the minister and the chairman of the official board of every Protestant church in America. The Protestant church has a long way to go in fulfilling its stewardship responsibilities.

T. K. Thompson

CHURCH BUILDING LITERATURE
For a list of literature on church building and remodeling send a card to Rev. S. T. Ritenour,
DEPT. OF CHURCH BUILDING
Rm. 92, 257 Fourth Ave., N. Y. 10, N. Y.

Study Audio-Visual lucation Materials

t Green Lake, Wis., early in Sep- ber, a score of denominational ex- s in the field of audio-visual educa- will demonstrate how a local rch can procure and use these media coordinate them into the many vities of its curriculum.

Vith nearly 100,000 churches in the S. equipped for the use of films and n practically every church of any using audio-visuals of some kind, conference will stress ways in which can be integrated into today's rch programs of study, worship, fel- ship and service.

Consultation laboratories will be held audio-visual production, distribu- n, curriculum correlation, evangel- leadership education, missionary cation, and overseas church use.

Conference sessions for staff and unteer church workers will be held self-produced audio-visuals, audio- al libraries, helping local churches grate audio-visuals into program, their use for evangelism and lead- ip and missionary education.

Books Received

THEOLOGY OF CULTURE, *Paul Tillich,* Oxford University Press, New York, N. Y., $4.00.

THE WAY IN AFRICA, *George Wayland Carpenter,* Friendship Press, New York, N. Y., cloth $2.95, paper $1.50.

INDIANS AND OTHER AMERICANS, *Harold E. Fey* and *D'Arcy McNickle,* Harper & Bros., New York, N. Y., $3.75.

PEOPLE, LAND AND CHURCHES, *Rockwell C. Smith,* Friendship Press, New York, N. Y., cloth $2.95, paper $1.50.

WINDBREAKS, *J. Martin Bailey,* Friendship Press, New York, N. Y., cloth $2.95, paper $1.50.

THE GOSPEL ON CAMPUS, *Charles S. McCoy,* John Knox Press, Richmond, Va., paper $1.50.

THY KINGDOM COME, *Florence M. Stader,* Vantage Press, Inc., New York, N. Y., $2.00.

FAITH AND IMMORTALITY, *Richard A. Kemp,* Vantage Press, Inc., New York, N. Y., $2.50.

PASSPORT TO PARADISE, *Duncan H. Macfarlane,* Vantage Press, Inc., New York, N. Y., $2.95.

SELECTED SERMON OUTLINES, *E. E. Stark,* Vantage Press, Inc., New York, N. Y., $2.00.

THE HALTING KINGDOM, *John* and *Rena Karefa-Smart,* Friendship Press, New York, N. Y., paper $1.00.

THE SCIENCE OF PHILOSOPHY, *Frank E. Lazowick,* Philosophical Library, New York, N. Y., $6.00.

THE CHURCH AS EMPLOYER, MONEY-RAISER AND INVESTOR, *F. Ernest Johnson* and *J. Emory Ackerman,* Harper & Bros., New York, N. Y., $4.00.

ESSAYS IN APPLIED CHRISTIANITY, *Reinhold Niebuhr,* Meridian Press, New York, N. Y., $1.45.

A SHORT HISTORY OF CHRISTIANITY, *Martin E. Marty,* Meridian Press, New York, N. Y., $1.45.

PICTORIAL PROFILE OF THE HOLY LAND, *J. E. Holley* and *Carolyn F. Holley,* Fleming H. Revell Co., Westwood, N. J., $5.95.

THE HEART OF A CHAMPION, *Bob Richards,* Fleming H. Revell Co., Westwood, N. J., $2.50.

NEW PATTERNS FOR CHRISTIAN ACTION, *Samuel J. Wylie,* Seabury Press, Greenwich, Conn., $1.50.

DICTIONARY OF THOUGHT, *Dagobert D. Runes,* Philosophical Library, New York, N. Y., $5.00.

SING TO THE LORD, Christian Education Press, 1505 Race Street, Philadelphia 2, Pa., $2.50.

THE IDEA OF EQUALITY, *George L. Abernethy,* John Knox Press, Richmond 9, Va., $6.00.

CHRISTIAN GROWTH IN FAMILY LIFE, *Richard E. Lentz,* Bethany Press, St. Louis 66, Mo., $1.00.

PREPARING FOR THE MINISTRY, *Charles F. Kemp,* Bethany Press, St. Louis 66, Mo., $1.50.

THE ECUMENICAL ERA IN CHURCH AND SOCIETY

"A Symposium in Honor of John A. Mackay"

Edited by Edward J. Jurji

Is Ecumenical Christianity the Answer?

These twelve essays written in honor of Dr. John A. Mackay, President of Princeton Seminary and a pioneer in the Ecumenical movement, are a *critical appraisal* of the aims and achievements of Ecumenical Christianity. Such leaders as Hendrik Kraemer, Norman Goodall, Eugene C. Blake and others, explore the historical origins of the movement, its theological and biblical foundations and the impact it has had in America, Europe, Asia and Africa, as well as the problems it faces in the areas of Religion and Culture. $5.00

The Macmillan Company 60 FIFTH AVENUE, NEW YORK 11, N.Y.

THE BEST THINGS IN LIFE

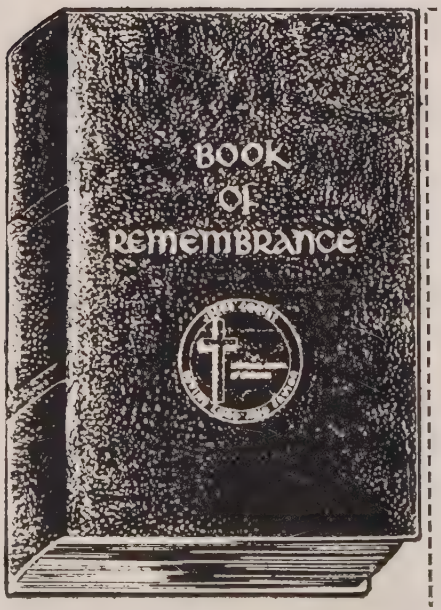
have often come from our parents, pastors, teachers,

doctors, sons and daughters, counsellors — the unsung heroes of one's life in youth, in trouble, in sickness, or in the search for true values.

The BOOK OF REMEMBRANCE provides a dignified, lasting and useful means for honoring the one through whose influence your life and character were most significantly served.

Learn more about how to include a beloved one in the distinguished company to be inscribed in the BOOK OF REMEMBRANCE. Let that name be read again and again by the thousands of persons from all over the world who will annually visit the National Council of Churches offices in The Interchurch Center.

MAIL THIS COUPON NOW FOR FREE INFORMATION



Mr. Francis S. Harmon, *Vice-President*
National Council of Churches
297 Fourth Avenue, New York 10, N. Y.

Please send me a copy of the four-color, eight-page booklet "BOOK OF REMEMBRANCE." I understand it is free to OUTLOOK readers. (Please Print or Type.)

(Dr., Rev., Mr., Mrs., Miss) Name in Full

Street Address

Town or City Zone State